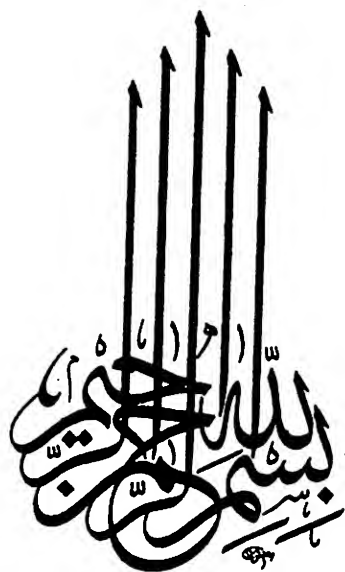


ISLAMIC JURISPRUDENCE

**TRADITION OF THE
HOLY PROPHET**



Muhammad Asim Alhaddad



فقه السنه

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Part I & II

Compiled by
Muhammad Asim Alhaddad

Translated by
Chaudhri Mustazhar Saeed

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ISLAMIC JURISPRUDENCE
TRADITIONS OF THE HOLY PROPHET

(PART FIRST)

THE BOOK OF SANCTITY
(CLEANLINESS)

THE BOOK OF PRAYERS

THE BOOK OF FUNERALS

MUHAMMAD ASIM ALHADDAD

The book of Sanctity

Cleanliness

In the Name of Allah, the Beneficent, the Merciful.

Impurities and kinds thereof:

Rottenness or putrifaction means such impurities that when they touch the body or clothes it is necessary for every Muslim to wash them in order to remain clean and unpolluted.

Allah orders to keep your clothes neat and clean and the Holy Prophet has said that cleanliness is half belief. (Bokhari and Muslim)

KINDS OF IMPURITIES:

1. A corpse or carrion:

A corpse means an animal or bird that met its death physically or by choking or met its death by a blow or died from fall from a height or was torn to death by a ravenous beast or was slaughtered at the tomb of a saint in the name other than Allah. All these fall in the category of a carrion and all is mentioned in the two verses of the Holy Quran. (Albaqrah: The Cow : 173) (Al-Maidah: The Table spread : 3)

If a piece of meat is taken from a living animal as Arabs used this practice before Islam that will also fall in the category of a carrion.

The Holy Prophet said that a piece of meat taken from a living animal was carrion. (Abu Daud and Trimizy)

All the learned scholars have unanimity in this respect. The followings are exempted from the category of a carrion.

- i. Dead fish.
- ii. Locust.
- iii. Fly (and based on this presumption all animals having no blood in them such as a small ant, a wasp, bee etc; All agree in this respect with the exception of Imam Shaafi)

Hazrat Abdullah Bin Umar R.A quotes as tradition of the Holy Prophet that two carrions dead fish and locust and two bloods i.e. liver and spleen were made legitimate. (Ahmad, Shaafi, Ibn-i-Maja, Baihaqi, Dar Qutni)

Hazrat Abu Huraira R.A quotes as tradition of the Holy Prophet that when a fly fell in a drinking material that should be dipped and thrown out as its one wing contained disease and the other had healing property. (Bukhari, Abu Dâud, Ahmad, Ibn-i-Maja)

The ramnants of a carrion that have no traces of life i.e. tooth, bone, hair and wool. Nothing is proved from the traditions of the Holy Prophet, but Imam Zehri says that he had seen many scholars combing their hair with Ivory combs and keeping oil in containers made of bone and did not object to this. (Bokhari)

2. Blood:

When blood is flowing it is filthy and unclean, as is mentioned in Holy Quran Al-ana'm : Cattle :145. A little amount of blood is exempted. It is said by Imam Hassan Basri that companions of the Holy Prophet used to offer their prayers in injured state. (Bokhari)

Hazrat Umar R.A was attacked while leading a congregation of prayers and he continued the same while blood flowed out of his body. (Bokhari)

3. Swine:

All agree that swine flesh is filthy and unclean as is mentioned in Holy Quran 5:3. All parts of swine's body are considered as filthy and unclean by all the learned doctors of law and religion with the exception of Imam Malik who considered that only flesh was filthy and unclean.

4. Dog:

Hazrat Abu Hurraira R.A quotes as tradition of the Holy Prophet that when a dog entered his mouth in some utensil, that utensil should be washed for seven times. (Bokhari, Mulsim, Ahmad)

According to this tradition the masses consider not only saliva but whole body of the dog as filthy and unclean.

5. Vomiting:

All agree that vomiting is filthy and unclean. The Holy Prophet did order Hazrat Ammar to wash his clothes due to vomiting.

6. Human Urine and Faeces:

All agree that urine and faeces are filthy and unclean. An infant fed on milk only who had not yet started taking feed, there are no hard rules about his urine. A spray of little amount of water on his urine is sufficient. Hazrat Umm-e-Qais quotes a tradition of the Holy Prophet that she brought an infant (son) to the Holy Prophet, who had not yet started taking feed and he urinated in the arms of the Holy Prophet and he sprayed his clothes with a little amount of water and did not wash them. (Bokhari, Muslim, Trimizy, Abu Daud, Nissai, Ibn-I-Maja).

Hazrat Ali quotes a tradition of the Holy Prophet that an infants urine (boy) will be sprayed with water (girl) will be washed with water.

7. Mazi (Secrecion from the sexual glands) and wadi:

All agree that it is filthy and unclean. In these cases, taking of bath is not necessary. Performing of Wadhu (Ablution) is necessary as is necessary after urination.

Hazrat Ali R.A quotes that he experienced too much of Mazi and felt ashamed by asking the Holy Prophet about it and asked some person to ascertain about it from the Holy Prophet. He ordered for washing the private parts and performing Ablution. (Bokhari)

Hazrat Ibn-i-Abbas R.A quotes that bath is necessary in case of semen and complete ablution in case of Mazi and Wadi. (Bokhari)

Hazrat Sehal bin Hanif R.A quotes that he used to take bath again and again due to Mazi and quoted this condition to the Holy Prophet and he ordered for performing ablution only and spraying the effected cloth with a little amount of water. (Ahmad, Trimizi, Ibn-i-Maja)

8. Semen:

There are two kinds of traditions about semen, some mention about washing it and others about rubbing it off.

Hazrat Ayesha R.A. quotes that she used to rub it off from the clothes of the Holy Prophet if it was in dry form and used to wash it if it was in wet form. (Ahmad, Darqutni, Bazzar, Abu Awana)

Hazrat Ayesha R.A. quotes that she used to wash the semen from the clothes of the Holy Prophet. (Masnad-i-Ahmad)

According to these traditions, some ancestors consider semen as unpolluted while others consider it as polluted. (Trimizi)

(According to Imam Malik and Imam Abu Hanifa it is polluted and unclean. Washing of body and clothes is necessary.)

9. Flesh of forbidden Animals, Urine and Faeces thereof:

Flesh of forbidden animals, urine and faeces thereof are filthy and unclean. Hazrat Anas R.A. quotes that on the day of fall of Khyber, a good quantity of flesh of asses was received and in the meantime a person came from the Holy Prophet and proclaimed that Allah and his Prophet forbade them from eating flesh of asses as it was filthy and unclean. (Bokhari and Muslim)

Hazrat Ibn-i-Masood R.A. quotes that the Holy Prophet went out for a call of nature and ordered him to bring three pieces of stone for him. Two stones were searched out and the third could not be found. So he took a piece of dung of an ass as the third one.

The Holy Prophet took two stones and threw away the dung saying that it was filthy and unclean. (Bokhari, Ibn-i-Maja, Ibn-i-Khazeema)

The urine and faeces of legitimate animals was neither filthy nor unclean. Hazrat Anas R.A. quotes that some people from the tribe of Akal and Arnia (two Arabian tribes) came to Madinah and fell ill due to climatic effect. The Holy Prophet ordered them to take milk and urine of the camel. (Bokhari, Muslim)

Another tradition says to remain chaste from urine.

10. Wine:

The filthiness of wine is confirmed by the Holy Quran. "Wine and gambling are filthy and unclean and are a job of Satan." (Al-Ma'idah: The Table Spread : 90)

CONDITIONS FOR REMOVING THE IMPURITIES

The impurities of different items are removed by different methods.

1. Body or cloth:

If the body or cloth become impure, it is necessary to wash the same until the impurity is removed.

Hazrat Ismaa daughter of Abu Bakar R.A. quotes that a woman came to the Holy Prophet and ascertained that if the blood of menses touched some cloth then what should be done?

The Holy Prophet replied that should be removed by rubbing the cloth and then washed for saying the prayers. (Bokhari, Muslim)

2. The Earth (Soil):

The earth if becomes impure, then the same becomes pure by flowing water over that.

Hazrat Abu Hurraira R.A. quotes that a villager came and began to urinate in the compound of the mosque. The companions of the Holy Prophet ran to withhold him. The Holy Prophet commanded not to disturb him and ordered to flow a pale of water over that. They have been sent for conveniency and not for adversity. (Bokhari, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

3. Butter oil and other forms of cooking oil:

Hazrat Abdullah bin Abbas R.A. and Hazrat Maimona R.A. quote that some one came to the Holy Prophet to ascertain that what should be done if a mouse fell in butter oil? The Holy Prophet commanded to throw away the portion of butter oil around the mouse and allowed to use or eat the rest. (Bokhari) (If the butter oil was in solid state, then so much

portion should be thrown away, that was believed to be impure).

Majority believe as a rule of conduct that if some impurity falls in oil or butter oil in liquid state, the whole becomes impure.

4. Hide of a Dead Animal:

The hide of a dead animal becomes pure when it is converted to leather and can be used every where. Hazrat Ibn-i-Abbas R.A. quotes that the Holy Prophet commanded that the hide became pure by tanning. (Bokhari, Muslim)

5. Mirror, sword and other things having no pores:

If some impurity or filth fell on such things, only wiping is necessary until the sign of impurity is removed. The companions of the Holy Prophet used to offer their prayer alongwith swords. They used to wipe off the blood stains and this was thought sufficient. There is no difference of opinion about it.

6. The Shoes or Slippers.

If some filth touches the shoes and that is dry, then by rubbing the same on the earth becomes clean and pure.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet said that if filth touched the shoes of some one of them then the earth made the same clean and pure. (Abu Daud)

Hazrat Abu Saeed R.A. quotes that the Holy Prophet was leading the prayers when he put off his shoes. The companions of the Holy Prophet also put off their shoes. When he had discharged the prayers, asked his companions that why they had put off their shoes? The companions replied that they had followed him. He told that the angel Gibrael came and informed him that his shoes were polluted with filth. It is necessary that some one when enters the mosque should watch his shoes for filth and if necessary should be rubbed on the earth before saying his prayers. (Masnad-i-Ahmad)

There are many other quotes about this that are worthy of proof.

Commands of Water:

Everybody considers free water as pure. This means common water which may be obtained from the ground or from rain. There can be five different forms of water. Whether pure or impure, we discuss them as following:

1. Sea and River Water:

This is discussed as free water. It is pure water.

Hazrat Abu Hurraira R.A. quotes that a certain person ascertained from the Holy Prophet that they travel by sea and carry a small amount of water. If they use the same for performing ablution, then they remain thirsty. Can they perform ablution from sea water? The Holy Prophet commanded that sea water was pure as its dead fish was legitimate. (Ahmad, Abu Daud, Trimizy, Ibn-i-Maja)

Like this the water that stopped at a certain place for a longer period and no filth fell in the same (although a change occurred in the same due to fall of tree leaves or earth particles etc.,) that was pure.

2. Water into which fell some clean particles such as flour, soap etc.:

Until and unless no change took place in its colour, smell and taste that is considered as pure.

Hazrat Umm-e-Hani R.A. quotes that the Holy Prophet and Hazrat Maimona R.A. took bath from a water that contained effects of doughed flour and some change took place in its colour, smell or taste that is no doubt was pure but could not be used to purify other things. (Ahmad, Nissai)

3. Water into which fell some filth:

There are two forms of this kind of water. If some change took place in its colour, smell or taste, all agree that this form of water is impure and secondly if no change took place in its

colour, smell or taste and the water is in small quantity then it is impure and if it is in large quantity (more than one drum of 200 litres) then it is pure.

4. Used Water:

This means that form of water that has been used once for taking bath or performing ablution. This form can be used for washing the utensils or clothes that is no doubt is pure but cannot be used to purify other things and is unfit for taking bath and performing ablution.

Hazrat Jabir R.A. quotes that he was sick and could not understand any talk. The Holy Prophet came to enquire about his health and then performed ablution and poured that water over him. (Bokhari, Muslim)

From this tradition it appears that left out water used in performing ablution is not impure but in other traditions he forbade the use of this sort of water left out after taking bath and performing ablution to be used again for the same purpose and cannot be used to purify other things.

Hazrat Abu Hurraira R.A. also quotes, that the Holy Prophet commanded that any body among them should not take bath in standing water in a state of loss of sperms (When Abu Hurraira R.A. was quoting this) then the people asked him that what should be done? Hazrat Abu Hurraira R.A. replied that the bath should be taken by taking the water by hand. (Muslim, Ibni-i-Maja)

According to the quotation of Abu Daud, the Holy Prophet commanded that any one among them should not urinate in standing water and also not take bath in standing water in a state of loss of sperms.

5. Left Over Water

- (a) The left over water by a human is pure. The human may be a Muslim or unbeliever. The Left over water by a woman in a state of menses or by a man in a state of loss of sperms is also pure. According

to the Holy Quran an idolator is impure according to his acts and actions but the bodily impurity has not been described.

Hazrat Ayesha R.A. quotes that in state of menses she used to drink water from a vessel and offered the same to the Holy Prophet and he used to take water from the particular place from where she had taken. (Muslim)

- (b) The Left over water by legitimate animals.

All agree that left over water by legitimate animals is pure. The saliva of the animal whose flesh is allowed to be taken is also pure.

6. The Left over Water of Mule, Ass and Birds of Prey:

This water is also pure. Hazrat Jabir R.A. quotes that a person enquired from the Holy Prophet that whether the left over water of asses can be used for performing ablution, the Holy Prophet replied in affirmative and also allowed to perform ablution from the left over water of wild animals. (Masnad-i-Imam Shaafi, Dar Qutni, Baihaqi)

Hazrat Abdullah bin Umar R.A. quotes that the Holy Prophet was in a journey and on the way found a person sitting on a big reservoir of water. Hazrat Umar R.A. asked him that whether the wild animals at night had put their mouths in the reservoir? The Holy Prophet commanded to the person sitting on the reservoir not to answer the unnecessary question. The wild animals took their share of water in their bellies and the left over water was their share. It is drinking water and is pure. (Dar Qutni)

The Holy Prophet forbade the person sitting on the reservoir not to tell whether the wild animals came or not had no significant value as the water was pure in every respect.

7. The Left Over Water of the Cat:

This water is also pure.

Hazrat Kabsha daughter of Ka'ab R.A. she was wife of Hazrat Abu Qutawa R.A. and quotes that one day Abu Qutawa R.A. came to her. She gave him water in a vessel used for performing ablution. In the meantime, a cat came and began to take water from that vessel. Abu Qutawa tilted the vessel for the cat and she took water. Abu Qutawa R.A. then noticed that she was looking at him with amazement then he spoke out that she was being amazed. She replied in affirmative then he quoted that the Holy Prophet had commanded that the cat was not impure. The cat was like male and maid servants that come to them now and then. (Masnad-i-Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

8. The Left Over Water of the dog:

It is impure. Hazrat Abu Hurraira R.A. quotes that the Holy Prophet commanded that when a dog entered his mouth in their some vessel that should be washed for seven times. For the first time that should be washed with earth and for remaining six times with water. (Bokhari, Muslim, Masnad-i-Imam Ahmad)

Commands regarding Call of Nature

The following commands for call of Nature are proved by tradition.

1. Such place should be searched for call of nature, where one should not be visible. The Latrine (lavatory) should be covered by a curtain in the house. If it is in an open space then one should go far away.

Hazrat Jabir bin Abdullah R.A. quotes that the Holy Prophet used to go too far for a call of nature so that no body could see him. (Abu Daud)

2. Nothing containing the name of Allah should be taken at that particular time.

Hazrat Anas R.A. quotes that the Holy Prophet used to take off his ring while going inside the lavatory. (Abu Daud, Trimizy, Nissai)

It is tradition that the words "Muhammad the Prophet of Allah" were inscribed on the ring.

3. While going inside the lavatory, the left foot should be entered first and after that the right foot and the following short prayer should be expressed.

"O, Allah. I seek refuge from male and female impure spirits." (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

4. In the lavatory neither the name of Allah should be recited nor one should talk. Salutation should not be replied.

Hazrat Abu Saeed Khudri R.A. quotes that the Holy Prophet commanded that two persons should not talk to each other while opening their private parts for a call of nature. This is disliked and

unacceptable to Allah. (Masnad-i-Ahmad, Abu Daud, Ibn-i-Maja)

Hazrat Abdullah bin Umar R.A. quotes that the Holy Prophet was urinating and a person passed by him while saluting but he never replied. (Muslim, Trimizy, Abu Daud, Nissai, Ibn-i-Maja)

5. At the time of call of nature in the open space one should not face the Holy Ka'abah or turn his back towards the same.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet commanded that while answering call of nature, nobody should face the Holy Ka'abah or turn his back towards the same. (Muslim, Masnad-i-Ahmad)

However it is permissible in the lavatory.

Hazrat Abdullah bin Umar R.A. quotes that one day he entered the house of his sister Hafsa R.A. and noted that the Holy Prophet was answering a call of nature facing Syria and the back was towards Holy Ka'abah. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

6. For call of nature smooth and low soil should be searched so that urine spray may not fall on the clothes.

Hazrat Abu Musa R.A. quotes that the Holy Prophet came near a wall and urinated on a smooth place and afterwards commanded that they should find a smooth place for passing the urine. (Masnad-i-Ahmad, Abu Daud)

7. One should not urinate in a burrow (hole) of a creature.

Hazrat Abdullah bin Sarjis R.A. quotes that the Holy Prophet commanded not to urinate in a burrow.

(Masnad-i-Imam Ahmad, Abu Daud, Nissai, Hakam, Baihaqi, Ibn-i-Khazeema)

8. It is forbidden to answer call of nature in a path way or under a shade where people rest.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet forbade to avoid two places of curse. The companions of the Holy Prophet asked what were those places and he replied to avoid two places in answering call of nature which people used as path way and where they sit to take rest. (Muslim, Masnad-i-Ahmad, Abu Daud)

9. One should not urinate in the bath room.

Hazrat Abdullah bin Mughafal R.A. quotes that the Holy Prophet commanded that any person among them should not urinate in his bath room. (Ahmad, Abu Daud, Trimizy, Ibn-i-Maja, Nissai)

But if the floor of the bathroom is cemented, then there was no harm and water should be flown over the urine. All agree on this.

10. One should not urinate in flowing or stationary water.

Hazrat Jabir R.A. quotes that the Holy Prophet forbade to urinate in flowing as well as in stationary water. (Muslim, Ahmad, Nissai, Ibn-i-Maja).

11. One should not urinate in stationary water as there is danger of falling droplets on the body but due to helplessness and when there is no danger of falling droplets, then it is allowed to urinate while standing. Hazrat Ayesha R.A. quotes that if any person informed them that the Holy Prophet urinated while standing do not agree with same. The Holy Prophet did urinate only while sitting. (Ahmad, Abu Daud, Trimizy, Ibn-i-Maja, Nissai)

Hazrat Ayesha R.A. did quote this according to her own knowledge and observation. Hazrat Hazeefa R.A. quotes that the Holy Prophet did go near a heap of filth and urinated while standing. (Bokhari, Muslim, Abu Daud, Ahmad, Trimizy, Ibn-I-Maja, Nissai)

12. Washing or cleaning the private parts after a natural evacuation (Istinja) is allowed with water. A stone can also be used or any hard and pure thing with, which the filth can be removed is also allowed. All these conditions are quoted as a proof from the Holy Prophet. Hazrat Aeysha R.A. quotes that the Holy Prophet commanded that if any one among them answered a call of nature, he should use three stones for cleaning the same. The three pieces of stones, are sufficient. (Ahmad, Abu Daud, Nissai, Dar Qutni)

Hazrat Anas R.A. quotes that the Holy Prophet when entered the lavatory, then he and another boy used to take a vessel having a spout full of water and a lance and he used to wash his private parts with water. (Bokhari, Muslim)

It is better to use water as well as stones and if one thing is to be used, then water is the best.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet declared that a verse of the Quran descended about people of Quba (Madinah) that there were people who liked to remain pure and clean and Allah Almighty liked those people. Hazrat Abu Hurraira R.A. quotes that those people used to wash their private parts after evacuation with water. So the verse descended in their favour. (Abu Daud, Trimizy, Ibn-i-Maja)

Hazrat Ibn-i-Abbas R.A. quotes that when this verse descended then the Holy Prophet enquired from the people of Quba (Madinah) about this and they replied that they cleaned their private parts first with stone and afterwards with water although this quotation is weak.

13. Right hand should not be used for washing or cleaning the private parts after a natural evacuation (Istinja). Hazrat Salman Farsi R.A. told that some idolators said to him jokingly that the Holy Prophet had taught them about every thing even to the extent of urination and evacuation. Hazrat Salman Farsi R.A. replied in affirmative that the Holy Prophet forbade them not to face the Holy Kaabah or turn their back towards the same while urinating or evacuating and that right hand should not be used for washing or cleaning the private parts after a natural evacuation and ordered to use at least of three stone pieces for removing the filth and the use of bone or dung should be avoided. (Muslim, Abu Daud, Trimizy)
14. After washing or cleaning the private parts after a natural evacuation the hand should be rubbed against earth or washed with soap so that the evil smell may ward off. Hazrat Abu Hurraira R.A. quotes that when the Holy Prophet went into the lavatory, he used to take water in a vessel of brass for him. He used to wash the private parts and rub off his hands with earth. (Sakta Annah, Abu Daud, Al Manzari, Nissai, Baihaqi, Ibn-i-Maja)
15. After urination the covering of the private parts of the body should be sprinkled with a little water in order to satisfy the soul from any temptation.
Hazrat Zaid bin Harsa R.A. quotes that when the angel Gibrael brought the Divine revelation to the

Holy Prophet first of all and told the manner of ablution and prayer then after performing ablution he sprinkled a little water over his private parts. (Ahmad, Dar Qutni)

Hazrat Abdullah bin Umar R.A. sprinkled so much water over his private parts that his clothing became wet.

16. While going outside the lavatory, the right foot should be stepped out first and afterwards the left foot be taken out and the following prayer should be expressed. "O, Allah I seek Thy forgiveness."

Hazrat Ayesha R.A. quotes that when the Holy Prophet came out of the lavatory, he used to say about remission of sins. (Ahmad, Abu Daud, Trimizy, Ibn-i-Maja)

In another tradition while getting out of the lavatory, the Holy Prophet used to recite the following prayer.

"All praise is for Allah Almighty who warded off filth from me and granted me prosperity."

The quotation of this tradition is weak.

Commands of Ablution (Wodhu)

1. Divine Commands of Ablution

The Divine commands of ablution are proved by the Holy Quran, Tradition and the unanimous consent of the followers of the Holy Prophet. Allah Almighty says, "O, the followers of faith, when you get up for saying the prayers, wash your face and hands upto your elbows, draw your hand over the head and wash your feet upto the ankles." (Almaeda : 6)

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet commanded that whenever the ablution of some of them went out of order (or was without ablution) Allah did not accept his/her prayer until and unless the ablution was not performed before saying the prayers. (Bokhari, Muslim, Abu Daud, Trimizy)

2. Perfection of Ablution:

In the perfection of ablution many traditions are proved from the Holy Prophet. As an abbreviation we mention here only one tradition. Hazrat Abdullah bin Sanabahi R.A. quotes that the Holy Prophet commanded that the person while performing the ablution rinsed his mouth, then sins fell off his mouth and when he blew the nose with water, then sins fell off his nose. When he washed his face then sins fell off his face so far as the sins fell off his eyelids when he washed his arms then sins fell off his arms so far as the sins fell off his nails. When he drew hands over the head, the sins of the head fell off so far as the sins fell off his ears, when he washed his feet, the sins fell off from the fingers of his feet. After that going to the mosque and saying the prayers was of much responsibility. (Mota Imam Malik, Nissai, Ibn-i-Maja, Hakam)

3. Intention of Ablution:

Intention is necessary for ablution. If intention is not done, then ablution will be valueless. For all religious matters intention is necessary. Hazrat Umar R.A quotes that the Holy Prophet commanded that all actions were with intentions. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Ahmad)

4. Method of Ablution:

The method of ablution by the Holy Prophet is known from many traditions but we give only one tradition. The water for ablution was brought by Hazrat Usman R.A. The Holy Prophet did wash his hands for three times. Then he took water from the vessel and rinsed for three times. Then he blew his nose with water for three times and washed his face for three times. Then he washed his each arm upto the elbows for three times. Then he drew his hands over the head and ears. Finally he washed his both feet upto the ankles for three times. Then Hazrat Usman R.A said that he had seen Holy Prophet performing ablution like that. (Bokhari, Muslim)

5. Divine commands of the ablution:

i. Washing of the face:

All agree that washing the face is a Divine command.

ii. Washing of the arms:

According to the Holy Quran the elbows are included in the arms for performing of ablution. Washing of arms for one time is a Divine command and washing for two and three times is a tradition of the Holy Prophet.

iii. Drawing of hands over the head is also a Divine command. The only difference about it is that how much head is to be included in Divine command. Drawing of hands over the head. Three points are proved from the Holy Prophet.

a. Drawing of hands over the full head:

Hazrat Abdullah bin Zaid R.A quotes that the Holy Prophet drew his both hands over the head. First he took both the hands from front side upto the neck and then he brought both the hands forward, from where he had started. (Bokhari, Muslim, Abu Daud, Nissai, Ibn-i-Maja)

b. Drawing of hands over the first portion of head and turban:

Hazrat Mughaira bin Shouba R.A quotes that the Holy Prophet drew his hands over the first portion of head and then on turban and stockings. (Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

While wearing a turban, it is rightful to draw the hands over the first portion of the head and the turban as is evident from the tradition mentioned above, but all doctors of law and religion agree on this point that to draw hands over the whole head is appreciable. (Naodi)

c. Drawing of hands over the turban alone:

Hazrat Umro bin Umayya R.A quotes that he had seen the Holy Prophet drawing his hands over the turban and stockings. (Bokhari, Ahmad, Ibn-i-Maja)

But all doctors of law and religion have a difference of opinion about it, whether it is rightful or not.

iv. Washing of feet upto the ankles:

This is proved following in succession that the Holy Prophet used to wash his feet and never drew his hands over the feet.

Hazrat Abdullah bin Umro R.A quotes that during a journey the Holy Prophet remained behind them and due to the same reason. Afternoon Prayers were delayed. While performing ablution they passed their hands over the feet. The Holy Prophet commanded two or three times in a loud voice that the heels should be avoided from fire and ordered to wash them. (Bokhari, Muslim)

There is general agreement of the followers of the Holy Prophet on washing of feet in performing ablution. Among the followers only Hazrat Ali R.A, Hazrat Ibn-i-Abbas R.A and Hazrat Anas R.A narrate that instead of washing the feet, the hands could be drawn over the feet.

6. Traditions of the Holy Prophet about ablution (confirmed) and (unconfirmed). (By Hanafites and Hunbalites)

i. In the name of Allah. In the beginning of ablution:

The reading of "In the name of Allah, the Beneficent, the Merciful." There are many traditions about this. One tradition is this that who had not read this, he remained without ablution although he had performed the same. Among these traditions none is strong enough to be quoted as a testimonial. Among the majority of ancestors this is not a Divine Command but a tradition. The reading of this before performing or doing any job is legalized.

ii. Cleaning of the teeth by a tooth brush or softened stick:

There are many traditions about the emphasis and excellence about cleaning the teeth.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet ordained that if that was not found difficult

for his followers, then he would have told them to clean the teeth for every ablution. (Malik, Shaafi, Hakam, Baihaqi)

iii. Washing of the hands upto wrists for three times:

Hazrat Aus bis Aus Saqfi R.A quotes that he saw the Holy Prophet while performing ablution washed his hands for three times. (Ahmad, Nissai)

iv. Rinsing of mouth for three times:

Hazrat Laquit bin Sabrah R.A quotes that the Holy Prophet ordered to rinse the mouth while performing ablution. (Abu Daud, Baihaqi)

v. Blowing of nose with water for three times:

Hazrat Abu Hurraira R.A quotes that the Holy Prophet ordered that while performing ablution the water should be taken in the nose and blow it off. (Bokhari, Muslim, Abu Daud)

The tradition is this that the water should be taken in the nose by the right hand and blown out while holding the nose with the left hand. Hazrat Ali R.A caused to be brought for himself water for ablution then he rinsed his mouth and took water into his nose from the right hand and blew it out while holding the nose with the left hand. He did this thrice and said that this was the way the Holy Prophet performed his ablution. (Ahmad, Nissai)

For rinsing and nose the water can be taken separately and altogether. The mention of taking water separately has been mentioned in the above tradition as stated by Hazrat Ali R.A. For taking water altogether has been quoted by Hazrat Abdullah bin Zaid R.A that the Holy Prophet took water altogether in his mouth and nose with a handful. He did so thrice. (Bokhari, Muslim)

For a person who is not fasting, it is preferable taking good amount of water in the nose. Hazrat Laquit R.A quotes that he requested before the Holy Prophet for an advice about ablution and he commanded for performing the ablution in full. "Rub your fingers in between and give enough water to your nose with the exception that you were fasting." (Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

vi. Rubbing of fingers in between the hands and feet:

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet commanded that while performing ablution rub the fingers in between. (Ahmad, Trimizy, Ibn-i-Maja)

vii. Passing of fingers in the beard:

Hazrat Usman R.A quotes that the Holy Prophet used to pass his fingers into his beard while performing ablution. (Trimizy, Ibn-i-Maja)

viii. Washing of all organs for three times:

This was the custom of the Holy Prophet to wash all the organs three times while performing ablution.

There seems from certain traditions of the Holy Prophet that he did wash all organs once or twice. There is no lawfulness to wash the organs more than thrice for the sake of ablution.

Umro bin Shoaib R.A quotes through his father or grandfather that a Bedouin (an Arab of the desert) came to the Holy Prophet and enquired about the method of performing ablution so the Holy Prophet did wash the organs for three times to clarify the whole process and said he who did in excess of this did injustice and wrong doing. (Ahmad, Nissai, Ibn-i-Maja)

But the passing of hands over the head and ears was for once.

- ix. To take to right side in ablution the organs that are twice in number:**

First wash the right one then wash the left one. Hazrat Ayesha R.A quotes that the Holy Prophet while putting on shoes, combing the hair, performing the ablution and doing other jobs usually started from right side. (Bokhari, Muslim)

- x. Rubbing off and washing of all organs:**

Hazrat Abdullah bin Zaid R.A quotes that about half a seer (half litre) water was brought before the Holy Prophet and he performed ablution and washed his arms while rubbing. (Masnad-i-Imam Ahmad)

- xi. Co-operation:**

Performing of whole ablution at a time washing of one organ after the other. This is the tradition of the Holy Prophet and all Muslims act accordingly.

- xii. Order or method:**

That the ablution should be performed in the same order as is mentioned in the Holy Quran. The actions of the Holy Prophet are a proof of the same that he never performed ablution against the same order.

- xiii. Passing over the hands on the ears:**

This is a rule of conduct by the people that the ears should not be washed, but like head the hands will be passed on over the ears because this was a command of the Holy Prophet that ears are a part of the head. (Abu Daud, Trimizy, Ibn-i-Maja)

This tradition is so weak that so many narrations make it worthy of proof.

Ears are a part of head and hands will be passed over the same like head but this is a tradition and not a Divine command like the head. Separate water can

be taken for the ears but the tradition says that the hands over the head and ears should be passed with the same water but if the water is left out then with the same the hands should be passed over the ears and the forefingers should be put in the ear and the thumb should be placed outside the ear.

Hazrat Ibn-i-Abbas R.A while describing the ablution as performed by the Holy Prophet quotes that he passed over his hands over the head and ears with the same water. (Ahmad, Abu Daud)

xiv. Passing over the hands on the neck:

There is no proof of it from the Holy Prophet but from the followers of the Holy Prophet it is proved. The predecessors consider it as desirable, but the majority consider it as some thing new.

xv. The quantity of water:

Hazrat Anas R.A quotes that the Holy Prophet used approximately three litres of water for taking bath and more than half litre for performing ablution. (Bokhari, Muslim)

Hazrat Abdullah bin Umar R.A quotes that Hazrat Saad R.A was performing ablution and the Holy Prophet happened to pass by him and said "O, Saad, he is an extravagant person spending so much water." Hazrat Saad requested that was water an extravagant spending? The Holy Prophet replied yes it was if he was even performing ablution from a flowing river. (Ahmad, Ibn-i-Maja)

xvi. After performing ablution:

It is useful and desirable that the covering of the private parts of the body should be sprinkled with a little water. Hazrat Zaid bin Harsa R.A quotes that the Holy Prophet was receiving the Divine revelation when the angel Gibrael came to him and taught him

the performance of ablution and saying of prayers. When he finished the ablution sprinkled the private parts with a little water. (Masnad-i-Imam Ahmad)

There are many different traditions about it which can be presented as testimonials and majority of them prove the sprinkling of water over the private parts as desirable. It is said about Hazrat Abdullah bin Umar R.A that he sprinkled so much water over his clothing that it became wet.

xvii. After ablution salutation is desirable:

Hazrat Umar R.A quotes that the Holy Prophet did command whosoever prayed salutation after performing ablution all the eight doors of the heaven will be opened for him and he may enter heaven through any of them.

“I testify that there is no one worthy of worship but Allah and Muhammad is the servant and the Messenger of Allah.” (Trimizy, Muslim)

According to the narrative of Trimizy, the followings words are:

“O, Allah make me among the repentance and pure.”

xviii. After ablution saying of two rakat prayers is desirable:

Hazrat Abu Hurraira R.A quotes that the Holy Prophet asked Hazrat Bilal R.A that being a Muslim what goodness he had done, because he heard the sound of his shoes in the Heavens. Hazrat Bilal R.A replied that he had done no such work with the exception that whenever he became pure (By bath or ablution) he said so much prayers as were practicable. (Bokhari, Muslim)

7. Commodities which disrupt the ablution:

- i. Every thing that passes through the passage of urine or call of nature falls in this category.

- a. Urine.

- b. Faeces.

The Divine Command of Allah is:

“If any of you comes after answering a call of nature he should perform ablution.”

- c. Wind.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did order that in case of any break in ablution the prayers of the same person will not be accepted by Allah Almighty until and unless he had performed a fresh ablution. A person from Hazarmaut did enquire from Hazrat Abu Hurraira R.A that what was meant by break in ablution? He replied that passing of wind from behind through the alimentary canal with or without sound. (Bokhari, Muslim)

But any doubt or hesitation is not admissible there is another quote by Hazrat Abu Hurraira R.A that the Holy Prophet did command that if any of them found some wind or flatulence in his belly and it became difficult to understand whether some wind had passed out or not, then he should not leave the mosque unless he had heard some sound or felt some foul odour that is he became sure that some wind had passed out. (Muslim).

- d. Semen.

- e. Mazi.

Hazrat Ibn-i-Abbas R.A quotes that a bath is necessary from emission of semen and washing

of private parts and performance of ablution from emission of Mazi. (Baihaqi)

ii. Sleep:

Hazrat Ali R.A quotes that the Holy Prophet did command that the eye was the lid for the excretion of wind and if some one felt sleepy, then he should perform the ablution. (Ahmad, Abu Daud, Ibn-i-Maja)

But this means fast sleep and does not include drowsiness. Fast sleep means that the person lost self control and could not enjoy a sitting on the ground. Hazrat Anas R.A, quotes that the followers of the Holy Prophet used to wait for the prayer of the first watch of the night. (Isha Prayers) and felt drowsiness and they used to offer the prayers without performing fresh ablution. (Muslim, Shaafi, Abu Daud, Trimizy)

iii. Unconsciousness:

Whether it is from madness or fainting or by the use of narcotic drugs for a little period or long duration. Whether the effected person may remain sitting on the ground or not the ablution will not remain effective. All agree on this point of unconsciousness.

iv. Touching of the private parts:

If the private parts of the body are touched without any covering, the ablution will be dissolved. Hazrat Basra daughter of Safwan R.A quotes that the Holy Prophet did order whosoever touched his private parts nakedly, he should not offer prayers until and unless had performed ablution. (Masnad-i-Imam Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

Imam Trimizy has described this tradition as absolutely correct. Imam Bokhari confirms this

narration followed by Imam Malik and Imam Shaafi and other authorities in religious matters.

v. Bleeding at the nose and vomiting:

The ablution dissolves with both of these troubles. Hazrat Ibn-i-Abi Aldarda R.A quotes that the Holy Prophet did vomit and performed ablution. (Trimizy)

8. Commodities or Actions which do not disrupt the ablution:

We mention below the commodities or actions about which it is thought that they dissolve the ablution, actually they do not effect the ablution.

i. Touching of the woman:

Hazrat Ayesha R.A quotes that the Holy Prophet did kiss her although he was fasting and ordered that kissing had no effect either on ablution or fast. (Ishaq bin Rahviya, Bazzar)

Another quotation by Hazrat Ayesha R.A that she used to sleep before the Holy Prophet and her feet were towards Kaabah whenever the Holy Prophet fell in prostration, he used to remove her feet from his front and were usually shrunk by her. (Bokhari, Muslim)

ii. A loud laugh:

With the exception of Hanafites, others agree that a loud laugh had no effect on ablution.

9. Occasions on which it is necessary to perform ablution.

i. Prayers:

Whether they are under Divine Command. Tradition or a voluntary act of religion, the observance of which is not prescribed, it is essential to perform ablution for the same.

Hazrat Ibn-i-Umar R.A quotes that the Holy Prophet did command that Allah Almighty did not accept any prayer without cleanliness (ablution) or any sacrifice taken from plunder/spoil theftly. (Muslim, Ahmad, Daud, Trimizy, Nissai, Ibn-i-Maja)

ii. Touching of the Holy Quran:

Allah Almighty in his Divine Command orders not to touch the Holy Quran with the exception of those who are clean (with ablution).

10. Occasions on which it is desirable to perform ablution:

i. While reading the Holy Quran and recital of the praise and names of Allah Almighty:

Hazrat Mohajir bin Qanfaz R.A quotes that the Holy Prophet was performing ablution and he greeted him but he did not respond until he completed the ablution and then replied his greetings and explained that he had not replied the greetings simply because he was not in pure state. He disliked the recital of the praise of Allah Almighty without being pure and clean. (Ahmad, Nissai, Abu Daud, Ibn-i-Khazeema)

This is desirable to recite the name of Allah Almighty in a clean form otherwise it is permitted to recite the name of Allah Almighty in every form. Hazrat Ayesha R.A quotes that the Holy Prophet used to recite the names of Allah Almighty at all times. (Ahmad, Abu Daud, Trimizy, Ibn-i-Maja)

ii. Before going to sleep:

Hazrat Braa bin Aazib R.A quotes that the Holy Prophet did order that they should perform ablution before going to bed as they perform ablution before saying the prayers. Then lie down on right side and recite the following supplication:

“O, Allah I put my soul into Thy custody and have turned my face towards Thee. I handover

my affairs into Thy custody, I rely on Thee with affection and fear. There is no other destiny except Thee for salvation. O, Allah I believe in Thy book that is the Holy Quran and I believe in Thy Prophet (Hazrat Muhammad P.B.U.H)”

If you die at night you will die in the natural way. After the supplication, avoid talking. (Bokhari, Ahmad, Trimizy)

iii. Sexual pollution or impurity:

Hazrat Ayesha R.A quotes that when the Holy Prophet was in sexual impurity and wanted to take meals or go to sleep, he used to perform ablution as he used to perform the same for prayers. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Ahmad)

iv. Before taking bath:

Hazrat Ayesha R.A quotes that when the Holy Prophet took bath from sexual impurity, he first used to wash his hands. Then he poured water with his right hand over the left and washed his private parts and then performed ablution as usual as he performed for the prayers and then took bath. (Bokhari, Muslim, Ahmad, Abu Daud, Ibn-i-Maja, Nissai)

v. Performing of fresh ablution for each prayer:

Hazrat Bareeda R.A quotes that the Holy Prophet used to perform fresh ablution for each prayer. On the day of fall of Makkah the Holy Prophet while performing ablution drew his hands over the stocking and offered five prayers with one ablution. Hazrat Umar R.A requested before the Prophet of Allah that he never did so before this. He replied O, Umar he had intentionally done so. (Ahmad, Muslim)

Hazrat Umro bin Tahir Ansari R.A quotes that Hazrat Anas bin Malik R.A used to say that the Holy Prophet performed fresh ablution for each prayer and he asked him that what was his routine and he replied that until the ablution was dissolved many prayers were prayed with the same. (Bokhari, Ahmad)

Passing of the hands (Masah) over the stockings and socks

1. Lawfulness of passing hands over the stockings:

It is proved from the Holy Prophet and his followers generally agree with the exception of Shiites and Khawarjites. Hafiz Ibn-i-Hijar writes in FatehulBari that the believers in traditions have made this point clear that it is proved in continuation of passing the hands (Masah) over the stockings by the Holy Prophet. Some believers in traditions have mentioned the narrators as eighty including the most pious ten companions of the Holy Prophet. The right tradition about it is by Hazrat Jurair R.A that he performed ablution after urination and passed his hands over the stockings. The group of people enquired from him that why he was doing that? He replied that he had seen the Holy Prophet performing ablution after urination and passing his hands over the stockings. Hazrat Jurair R.A had accepted Islam after the revelation of Surah Al-Maida in which performing of ablution was ordered. So the people knew this tradition as much worthy of confidence. (Bokhari, Muslim)

2. Lawfulness of passing hand over the socks:

Passing of hands over the socks is proved by many glorious companions (numbering thirteen) of the Holy Prophet. Those companions who do not prove this had never opposed this. Hazrat Mughaira bin Shouba R.A quotes that the Holy Prophet performed ablution and passed his hands over the socks and shoes. (Abu Daud, Trimizy, Ibn-i-Maja)

If there were some holes in the stockings and socks and they were used constantly then it was lawful to pass over the hands on them. Imam Sufian Suri writes that the stockings of the Musalmans of Madinah who extended every help to the Holy Prophet and his companions on their migration to

Madinah and of refugees were not saved from being worn out like other people. If the passing over the hands on such stockings was unlawful, then there should have been mention of the same in the narrations.

3. Condition of passing over the hands on the stockings and the socks:

Passing over the hands on the stockings and the socks is lawful only that the wearing person wore those articles only when he was in a state of ablution. Hazrat Mughaira bin Shouba R.A quotes that on a certain night he was walking in the company of the Holy Prophet and he poured some water over the hands of the Holy Prophet and he washed his face and arms and passed the hands over his head. He knelt down to remove his stockings and he ordered not to remove the same as he had worn the same in a state of cleanliness. (Bokhari, Muslim, Ahmad)

4. Passing over the hands on which part of the stockings:

The hands should be passed over on the upper part of the stockings. Hazrat Ali R.A quotes that if the dependence of faith was on opinion then the passing over of hands would have been on the lower side of the feet instead of the upper portion. He quotes that he noticed the Holy Prophet passing over his hands over the upper part of the stockings. (Abu Daud, Dar Qutni)

5. Duration of passing over the hands:

The duration of passing over the hands for a residing person is one day and one night and for a passenger is three days and three nights.

Hazrat Safwan bin Assal R.A quotes that the Holy Prophet commanded that if the stockings were worn in a clean state and during the journey the duration of passing over the hands was three days and three nights and at home this duration was one day and one night with the exception that

they were put off due to sexual impurity or some other reason.
(Shaafi, Ahmad, Ibn-i-Khazeema, Trimizy, Nissai)

6. Occasions on which the passing over the hands is terminated:

In this chapter the traditions quoted state the termination of passing over the hands.

- a. When the period of passing over the hands was over.
- b. In a state of sexual impurity when it became necessary to have a bath.
- c. When one put off his stockings or socks and he being not in a state of ablution.

BATHING

The command for taking bath is evident from the Holy Quran.

“If you are in a state of sexual impurity then take bath and become clean.” (Almaida : 6)

1. Occasions on which taking of bath becomes obligatory:

- i. Passing out of semen of a man or ovum of a woman in sleeping state or in awakening state. Hazrat Abu Saeed R.A quotes that the Holy Prophet did command that water was for water. (Muslim)

When the semen passes out it becomes obligatory to take bath. In this connection different conditions can be experienced which are mentioned below in brevity.

- a. If the semen passes out without pleasure in a state of sick-ness or with cold then it is not necessary to take bath. Hazrat Ali R.A quotes that the Holy Prophet did command that when their semen passed out with pleasure it became obligatory to take bath. (Abu Daud)

Hazrat Mujahid R.A quotes that they the disciples of Hazrat Ibn-i-Abbas R.A were sitting in a circle in the mosque and Hazrat Ibn-i-Abbas was saying his prayers. In the meantime a man came to them and enquired if there was any expounder of Muslim law. They asked him what he wanted to ascertain? He said that semen fell like a drop after he had urinated. They told him that taking of bath became obligatory on him. That man left without satisfaction but he repeated his

question again and again. Hazrat Ibn-i-Abbas R.A finished his prayers and ordered to Akrama R.A to bring the same person to him and asked them that what verdict they had given to the man? Had they given verdict from the Book of Allah? They replied in negative. Then he enquired that had they given verdict from the tradition of the Holy Prophet? They again replied in negative. He again enquired that was the verdict given according to the sayings of the companions of the Holy Prophet? They again replied in negative. He then again enquired from them about the authority of the verdict. They replied that the verdict was given on their opinion and presumption. He then quoted the commands of the Holy Prophet that a learned satan was stronger than thousand devotees. In the meantime that man came and Hazrat Ibn-i-Abbas R.A enquired from him that when the semen fell like a drop, did he feel any pleasure in his front portion? He replied in negative. He then again enquired from him that did he feel any shivering in his body at that particular moment? He again replied in negative. Hazrat Ibn-i-Abbas R.A said that it was flow of simple water. Performance of ablution was sufficient for him.

- b. When a person experienced a bad dream and found no semen on his clothes, then it was not necessary to have a bath.

Hazrat Umme Saleem R.A enquired from the Holy Prophet. O, Messenger of Allah! Allah did not feel shy in describing the truth, when a woman experienced a bad dream then was it

necessary for her to take bath? He commanded in affirmative when she found wetness on her clothes. (Bokhari, Muslim)

- c. When a person got up from sleep and experienced wetness on his clothes at the particular place, then it became necessary for him to have a bath. He may remember the bad dream or may not. If the wetness was not due to semen but was due to urine then the bath was not necessary. Hazrat Ayesha R.A quotes that a question was asked from the Holy Prophet that if a person experienced wetness and did not remember a bad dream, the reply was that he should take bath. If the person remembered bad dream and did not experience any wetness then he should not take bath. (Ahmad, Abu Daud, Ibn-i-Maja)
 - ii. The meeting together of the sexual parts (circumcised part). If the head of penis which is usually called, glans penis in medical terminology entered in the private parts of the female whether there was seminal discharge or not. Imam Saeed bin Mosyib R.A quotes that Hazrat Abu Musa Ashaari R.A asked Hazrat Ayesha R.A about some sexual matter and regretted that he was feeling ashamed to which Hazrat Ayesha R.A allowed him to enquire as she behaved with them like a mother. He asked that when a man covered a woman but there was no emission of semen to which Hazrat Ayesha R.A replied that when both the parts met together, then bath became a necessity. (Masnad-i-Imam Ahmad, Mota Imam Malik)
- If both the parts did not meet together and there was no emission of semen, then there was no necessity of

bath either on man or the woman. All the scholars agree on this point.

- iii. After the menstrual course and childbirth Allah Almighty commands that do not go near the women folk in the menstrual course until and unless they get clean and purified and after this they were allowed to go to them.

Hazrat Fatima daughter of Abi Habish R.A quotes that the Holy Prophet did command to leave the prayers in the menstrual course and after the period was over, then take a bath and say the prayers. (Bokhari, Muslim)

Although the menses period has been described above, but all the companions of the Holy Prophet agree, that the order for childbirth is the same as for menses.

2. Occasions on which it becomes unlawful to do certain particular jobs in Sexual Impurity.

i. Prayers:

No prayer of Divine or traditional command can be offered in state of sexual impurity. There is no difference of opinion on this point.

ii. Touching of the Holy Quran:

It is unlawful to touch the Holy Quran in a state of sexual impurity. Allah Almighty commands not to touch the Holy Quran with the exception of pure people having performed ablution. The Holy Prophet had sent a letter to Yemen through Hazrat Jabir R.A and had issued directions there in not to touch the Holy Quran with the exception of pure people. (Nissai, Dar Qutni, Baihaqi)

This narrative was being likely repeated. (Ibn-i-Abdulber)

All agree on this with the exception of Zahiria.

iii. Recitation of the Holy Quran:

Majority agree as a rule of conduct that it is unlawful to recite the Holy Quran in a state of sexual impurity. Hazrat Ali R.A quotes that he watched the Holy Prophet performed ablution and read a few verses of the Holy Quran and commanded it was for the person not in a state of sexual impurity but who was in a state of sexual impurity he should not recite a single verse. (Ahmad, Abu Yaali)

A narrator of this narrative is called a trusted friend by Hashimi.

iv. Staying in the mosque:

If a person was in a state of sexual impurity it was unlawful for him to sit or stay in the mosque. Hazrat Ayesha R.A quotes that the Holy Prophet came to Madinah and a mosque was got constructed there by him and the houses of certain followers opened towards the mosque. He ordered them to alter the direction of entrance of the houses towards the other side of the mosque. Then again he noted that the direction of the houses had not been changed by the followers. They remained under the conception that Allah may grant them facilitation. The Holy Prophet then commanded them to change the direction of entrance of their houses to the other side of the mosque as he considered it unlawful for a person with sexual impurity or a woman with menses to enter the mosque. (Abu Daud)

For a person with sexual impurity is unlawful to sit or stay in the mosque and to pass by is exempted.

Allah Almighty says in Alnisa :43

“O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which

ye utter, nor when ye are polluted, save when journeying upon the road till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women and ye find not water, then go to high clean soil and rub your faces and your hands (there with) Lo! Allah is Benign, Forgiving.”

3. Occasions on which taking bath is lawful or desirable:

i. On Friday:

Taking bath on Friday was stressed hard by the Holy Prophet. Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet did order that when any one of them came for Friday prayers, he should take bath. (Bokhari)

In this tradition the Holy Prophet had ordered for taking of bath on Friday but according to the tradition of Bokhari and Muslim the Holy Prophet had ordered in the following words that taking bath was a must for every adult person but in view of other traditions this obligation will be given title of ordinance of religion (sunnat).

Hazrat Sumra bin Jundib R.A quotes that the Holy Prophet did order that who performed ablution for Friday noon prayers he did good job and who took bath still did better than before. (Ahmad, Abu Daud, Trimizy, Nissai)

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did order whosoever did perform ablution in a nice way and then came for Friday noon prayers and heard the sermon calmly, his sins between the two Fridays and for another three days were forgiven. (Muslim)

ii. On Eid days:

Taking bath on Eid day is desirable but the traditions quoted are not certified but from the followers of the Holy Prophet the bath taking narrations are available. (Neel Autar)

iii. After giving a bath to a dead body:

Whosoever gave a bath to a dead body, it was desirable for him to take a bath. Hazrat Abu Hurraira R.A quotes that the Holy Prophet did order that whosoever gave a bath to a dead body he should have taken a bath and who lifted the funeral, he should have performed ablution. (Ahmad, Abu Daud, Nissai, Trimizy)

The order of the Holy Prophet shall be considered as an action, the performance of which is meritorious but the omission of which is not an offence because Hazrat Umar R.A quotes that they used to give a bath to a dead body and some of them performed ablution while others not. When Hazrat Abu Bakar Siddiq R.A passed away then his wife Hazrat Ismaa daughter of Aamees R.A gave him bath. After giving bath she came out and asked the refugee companions who were present there that the day was having severe cold and she was fasting as well and was it necessary for her to have a bath? To which they replied in negative. (Mota Imam Malik)

- iv. While wearing two unstitched pieces of white cloth wrapped down the body during the pilgrimage to Ka'abah, it is desirable by every body to have a bath.**
- Hazrat Zaid bin Saabit R.A quotes that he saw the Holy Prophet taking off his clothes and having a bath before wearing two unstitched pieces of white cloth during the pilgrimage. (Dar Qutni, Baihaqi, Trimizy)

v. While entering Makkah:

Whosoever wants to enter Makkah, it is desirable by everyone that he should have a bath. Whenever Hazrat Umar R.A came to Makkah, he used to stay at Zea Twa for the night and used to take bath before entering Makkah. He used to tell that the Holy Prophet did the same before entering Makkah. (Bokhari, Muslim)

vi. At the time of stay at Arfat:

Whosoever enters Arfat for pilgrimage, it is desirable for him to have a bath before entering Arfat. Hazrat Nafay R.A quotes that Hazrat Abdullah bin Umar R.A before wearing two unstitched pieces of white cloth, before entering Makkah and before a stay at Arfat for pilgrimage used to take a bath. (Mota Imam Malik)

4. Divine Precepts of bath:

Two things are essential for bath.

- i. Intention: For all prayers and religious matters intention is necessary.
- ii. Washing of all organs of the body.

Hazrat Ali R.A quotes that he heard the Holy Prophet ordering whosoever was not careful about taking bath from sexual impurity carefully and no part of the body as small as a hair should be left dry, otherwise Allah Almighty will treat him in the same way. (Ahmad, Abu Daud)

5. Traditions of the Holy Prophet about bath:

- i. Washing of the hands for three times.
- ii. Washing of the private parts.
- iii. Performing of Ablution. The feet can be washed after the bath if the floor was not clean or the concerned person took bath in a tub.

- iv. Pouring of water for three times over the head and passing of fingers in the hair over the head so that the water may reach the roots of the hair.
- v. Pouring of water over the whole body. First washing of organs on the right side and afterwards of the left side and where possible, rubbing of the organs.

Hazrat Ayesha R.A quotes that the Holy Prophet when took bath after sexual impurity, first he used to wash his hands then poured the water with his right hand over the left hand and washed his private parts as he practised before ablution for prayers. Then he used to take water and put on his head with crossing his fingers into the roots of his hair and when he felt that the water had reached the roots of his hair then he used to pour three handfuls of water over his head and finally washed the whole body. (Bokhari, Muslim)

Hazrat Maimona R.A quotes that she kept water for a bath for the Holy Prophet. First he washed his hands twice or thrice. Then he poured water from the right hand over the left hand and washed his private parts and rubbed his hand over the earth and then rinsed his mouth and water was taken in the nose and blown out. Then he washed his face and arms. The head was washed for three times and then the water was poured over the whole body and then getting aside the feet were washed. (Bokhari and Muslim)

6. The Bath of the woman due to sexual impurity:

The bath of the woman is like a man but it is not necessary for her to untie the hair from behind over the head. Hazrat Umme Salma R.A quotes that she requested the Holy Prophet to let her know about the untying of hair in sexual

impurity bath as she tied them very hard to which the Prophet replied in negative and instructed that it was sufficient for her to add three handfuls of water over the head and pour water over the whole body to become clean. (Ahmad, Muslim, Trimizy, Abu Daud, Nissai, Ibn-i-Maja)

7. Other necessary demands about bath

- i. Menses and sexual impurity, Friday or Eid or Friday and sexual impurity.

For the both one bath is necessary and moreover intention is required.

- ii. After a bath due to sexual impurity if one does not perform ablution, then bath is the representative of ablution provided such conditions do not exist which break the ablution, otherwise the person will be considered having valid ablution.

Hazrat Ayesha R.A quotes that the Holy Prophet generally did not perform ablution after bath.

TAYAMMUM

Tayammum means purifying before prayers with sand or dust where water is not available. Tayammum also means aim and intention. In ordinance it means rubbing the hands on high clean soil and then turning over the same on the face and arms.

1. Lawfulness of Tayammum:

The lawfulness of tayammum is proved by the Quran, tradition and general agreement of the followers.

Allah Almighty commands in Alnisa:43

“And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands (there with)”

Hazrat Abu Imama R.A quotes that the Holy Prophet did order that the whole land had been made pure and mosque for him and the followers. Among the followers anybody who found prayer time the purifying commodity (soil) was present. (Masnad-i-Imam Ahmad)

The whole body of the followers agree on this point that under particular circumstances it is lawful to perform tayammum in place of ablution and bath.

2. Conditions under which performing of Tayammum is lawful:

- i. When one does not find water or finds water which is not sufficient for performing ablution or for taking bath. Hazrat Imran bin Hussain R.A quotes that during one journey they were with the Holy Prophet and he led the prayers and then noticed a man standing in a corner. They asked him that why he had not offered the prayers? He replied that he was in a state of sexual impurity and was not finding

water. They told him to make use of the soil and that was sufficient for him. (Bokhari, Muslim)

Hazrat Abu Zar R.A quotes that the Holy Prophet did order that if one did not find water for ten years, the soil was the purifier for him. (Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

But before performing Tayammum it was necessary to search the water from the companions and all around and when this became certainty that water was not available and if that was available at a far place, then one should perform tayammum. All agree on this point but the magnitude of distance is different by authorities in religious matters.

When a person is sick or there is some wound on his body and by the use of water there is danger of increase in his sickness or is danger of late recovery. Hazrat Jabir R.A quotes that they certain persons went on a journey and one of them was hit by a stone and a wound appeared over his head and then he suffered from sleeplessness. He enquired from his companions that if there was some chance of tayammum for him. They replied as he had water, so they do not find any chance for him. He took bath and died. When they came back to the Holy Prophet and he came to know all about the matter and then said that those people have killed the person and Allah Almighty shall punish them, when they knew nothing they should have enquired. The healing of ignorance was in ascertaining. This was sufficient for the person that he should have performed tayammum and after tying a cloth over the wound, should had passed his hands over the same and washed the other parts of the body. (Abu Daud, Ibn-i-Maja, Dar Qutni)

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- ii. If the water is very cold and the doubt is overpowering that if this cold water is used for ablution or taking bath, the person may fall ill and he had no ability to get the water heated and there is no chance of getting hot water, then the performing of tayammum is lawful. Hazrat Umro bin Alaas quotes that they were sent to the battle of Zaat-ul-Silasil and one night it was terribly cold and he felt the need of taking bath. He felt suspicion that if he took bath will meet death, so he performed tayammum and led the morning prayers. When they came back to Madinah, the people told the matter to the Holy Prophet. He asked him, O, Umro he led the prayers in a state of sexual impurity? He replied to the Holy Prophet that he came to remember the verse of the Quran that says, "Don't kill yourself, No doubt, Allah Almighty is having mercy upon you", So he performed tayammum for the prayers. The Holy Prophet smiled and said nothing more. (Ahmad, Abu Daud, Hakim, Dar Qutni Ibn-i-Habban)
- iii. Water is in the neighbourhood, but in getting the same, there is danger to life, wealth, property, honour and dignity or there is fear of losing the companions or there is hinderance of enemy in the way or one is in a state of confinement or there is no source of getting water out of the well, in all these conditions the performing of tayammum is lawful. All agree on this point because under the conditions the availability of water is equal to non-availability.
- iv. Water is available in such quantity that soon after conditions can arise for drinking, cooking of food, in removing impurity or under such conditions and there is fear of getting the water short, so under such conditions it is lawful to perform tayammum. Imam Ahmad quotes that many companions of the Holy

Prophet performed tayammum and kept the water in safe custody for drinking purposes. There is no difference of opinion about it.

3. The soil with which performing of Tayammum is lawful:

Pure soil or any thing resembling the soil which is a kind of soil such as sand, stone particles, concrete cement etc; It is lawful to perform tayammum with such things. Allah Almighty commands that you should perform tayammum with pure and auspicious soil. Well versed in mother tongue have a unanimity on this point that auspicious means all the earth and includes soil and other things.

4. The Method of Tayammum:

Before performing tayammum one should read, "In the name of Allah, the Beneficent, the Merciful" then put both the palms of the hands on the soil and then blow at the hands and turn over the hands on the face and wrists of both hands. In this regard the most evident and right tradition is that quoted by Hazrat Ammar R.A in which he explained that once he felt the need of a bath and he could not find water. He rolled himself over the soil and then said his prayers. Then he told the whole affair to the Holy Prophet. On hearing he declared that he should have done so. Then he put both the palms of the hands on the soil and then blew at both the hands and then turned over the hands on the face and wrists of both hands. (Bokhari, Muslim)

5. Work that is lawful after tayammum.

Tayammum is the successor of ablution and bath, so after it all the works are lawful which can be done after ablution and bath. Hazrat Abu Zar R.A quotes that the Holy Prophet did order that soil was a sign of purity for Muslims if they do not get water for ten years and when they get water must touch the same with their bodies that is to say must perform ablution and take bath. Because it was better. (Ahmad, Trimizy)

6. The work with which tayammum is terminated:

The works with which ablution is terminated, the tayammum is also terminated with the same, because it is the successor of ablution. Likewise any body who performed tayammum for lack of water, on finding of water his tayammum would be terminated. Any one who performed tayammum due to sickness or any other excuse, on removal of the excuse, the tayammum automatically terminates. If some one prays in tayammum, then he finds water or after praying he finds himself able to perform ablution, then it is not necessary for him to repeat the prayers, but if he repeats it is better.

Hazrat Abu Saeed Khudri R.A quotes that two persons went on a journey, but when the prayer time came, none had water. Both performed tayammum with pure soil and said their prayers but before the termination of prayer time, found water. One of them performed ablution and repeated his prayers while the other did not do so. When both of them gave attendance to the Holy Prophet and put up the matter before him. The Holy Prophet said to the person who had not repeated his prayers that he had acted according to the tradition and his prayers were accepted and said to the other person that he had earned double reward for good work. (Abu Daud, Nissai)

But the person who is saying his prayers with tayammum for want of water, if during the prayers he chances to get water then his tayammum will terminate and he should break the prayers and perform ablution for prayers as is apparent from the tradition of Hazrat Abu Zar R.A.

THE MENSES, DISCHARGE OF BLOOD OF THE CHILD BIRTH AND IRREGULAR BLEEDING

1. Age for Menses:

There is no mention of the minimum and maximum age for menses in the tradition. There is difference of opinion among the authorities in religious matters.

2. The Duration of Menses:

This can be different for different temperaments. No tradition about it is proved from the Holy Prophet. There is difference of opinion among the authorities in religious matters.

3. Discharge of Blood of the Child birth and its duration.

It is the blood that is discharged at child birth or fallen birth by the women. There is no minimum period for it. When the blood stops, the period is over. The maximum period for it is forty days. Hazrat Umme Salma R.A quotes that during the days of the Holy Prophet the women used to wait for forty days for discharge of blood. (Ahmad, Abu Daud, Trimizy, Ibn-i-Maja)

Imam Trimizy after copying this tradition declares that the companions of the Holy Prophet, his followers and the men of knowledge agree on this point that the woman will abstain from prayers during the discharge of blood period for forty days but if the discharge of blood stopped before this, she will take bath and start saying her prayers. If the discharge of blood period exceeded forty days, majority of the men of knowledge confirm that she will not quit her prayers.

4. The affairs which are unlawful in menses and discharge of blood during child birth period.

The performance of affairs which are unlawful during the sexual impurity are also unlawful during the menses and discharge of blood during child birth. Besides this the following affairs are also considered unlawful by all during this period.

i. Fasting:

Hazrat Abu Saeed Khudri R.A quotes that the Holy Prophet went to Eidgah (a place or a mosque where Muslims assemble for prayers on EID day) after delivering the sermon to men on Eid-ul-Fitr (A Muslim festival observed on the first of Shawwal) or Eid-uz-Zuha. (A Muslim festival observed on the tenth of Zulhijjah just after the performance of pilgrimage). He went to the side of women gathering and commanded, "O, women, give sacrifice for the welfare of the poor, as he had seen majority of them in hell." The women enquired O, the messenger of Allah! why it was so. He replied that they curse too much and were unthankful to their husbands. He said that he had not seen more stupid and lesser in faith than them that made fool of wise men. They enquired from the messenger of Allah that what was the reason of their being low in intellect and faith? The Messenger of Allah replied, was not the evidence of women half than that of men? They replied in positive and the Messenger of Allah confirmed that reason of lowness of the intellect of women and then again when the woman was in menses stage, was it not so, that she did neither offer her prayers nor fast? They replied in positive. (Bokhari, Muslim)

ii. Sexual Union:

Hazrat Anas R.A quotes that when the woman was in menses state among the Jews, they neither took their meals together nor stayed at home with her. The companions of the Holy Prophet enquired from him about this and the following verse was descended.

“They question thee (O Muhammad) concerning menstruation. Say it is an illness so let women alone at such times and go not in unto them till they are cleansed.” (Al-Baqrah: The Cow: 222).

The Holy Prophet did command on this that with the exception of sexual union they can do everything. (Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

5. Irregular Bleeding and its different conditions:

When due to illness or some other reason, the blood passes untimely or when the menses period is over and still the blood flows that is known as irregular bleeding and it has different forms.

- i. When the woman is to be accustomed that is she knows the menses period but cannot differentiate from the colour of the blood between the menses and the irregular bleeding in that case she should consider the menses period first and the rest should be taken as irregular bleeding. There is a quotation about Hazrat Umm-e-Salma R.A that she enquired from the Holy Prophet about a woman who was having bleeding after the specified period so the Holy Prophet did command that she should guess the period of her menses and leave the prayers and after that period she should take bath and tie a cloth over

her private parts and say her prayers. (Moota Imam Malik, Abu Daud, Darmi)

- ii. When the woman is of distinction (knowledge) and she recognizes the colour or odour of her blood of menses but the days of her menses are not appointed so under the circumstances she will count the days according to her knowledge and after this the balance days shall be determined as that of irregular bleeding. Hazrat Fatima R.A daughter of Abbi Habish was informed by the Holy Prophet that the blood of menses was of dark colour and was recognized and when it was so refrain from the prayers and when that was of other condition, perform ablution and say the prayers, because it was due to rupture of vein. (Abu Daud, Nissai, Ibn-i-Maja, Ibn-i-Habban, Dar Qutni)
- iii. When the woman was of habits and knowledge, in that state there was no mention in the tradition and the authorities in religious matters differ on this point.
- iv. When the woman was neither of habits and nor of knowledge that was she had forgotten both her habits and knowledge so under the conditions she will solve the problem after deep thought and strong presumption and act on the advice of the women of the same age having similar habits.

Hazrat Hamna daughter of Hajish R.A quotes that she experienced too much bleeding during menses. One day she went to the Holy Prophet as he was staying in the house of her sister Zainab daughter of Hajish R.A (Prophet's wife) and requested him that she experienced too much bleeding during menses and due to this reason was unable to say her prayers and keep the fast. What did he say about her? He ordered to use cotton gauze and the blood will stop

flowing. She again requested that the blood was more than that. He ordered for tying a piece of cloth. She again requested that the blood flowed in large quantity. He then ordered to observe two conditions. Observe one condition and that was sufficient for her and if she observed other, then the picture will be clear.

In reality it was Satan's job. One condition was this that she should count six or seven days according to the knowledge granted by Allah Almighty then take bath. When she observed herself to be clean then for twenty three or twenty four days perform fresh ablution for each prayer and keep fast. This condition will be sufficient for her. As most of the common women experience menses for fixed duration and they take bath and become pure and clean. She should act in a similar way. If she had sufficient energy then observe the second condition. Midday prayers should be delayed and consider the afternoon prayers more important and preferable, then take bath and say both the prayers together. Similarly evening prayers should be delayed and consider the prayer of the first watch of the night (Isha) as preferable and say both the prayers together. Then take bath and say the morning prayers. In this way she should fast and say the prayers. If she can act according to the second condition that was much approved by the Holy Prophet. (Ahmad, Abu Daud, Trimizi, Nissai, Ibn-i-Maja)

6. Orders of Irregular Bleeding:

- i. The people (Majority ancestors) consider it necessary to take a bath for women in irregular bleeding and that too when the menses period was over and the period of irregular bleeding started. But performing of ablution for each prayer was

necessary. Hazrat Ayesha R.A quotes that the Holy Prophet did order Fatima daughter of Habish, to refrain from the prayers during the menses days. When the menses period was over and the start of irregular bleeding, then take bath and perform ablution for every prayer. (Ahmad, Ibn-i-Maja, Trimizy, Abu Daud, Nissai)

- ii. In a state of irregular bleeding, the woman can perform all sorts of jobs (Prayer, fast, reading of the Holy Quran, sexual union etc;) which were unlawful in the menses period. All agree on all points where there is difference of opinion on sexual union. This is also lawful to the majority of the people.

The Book of Prayers

GENERAL INSTRUCTIONS ABOUT PRAYERS

I Importance of prayers:

Prayer is the first pillar and most important fundamentals of faith of Islam. It is that pillar without which Islam cannot stand firm. On the day of general resurrection among the actions of persons the first interrogation will be about prayers.

Hazrat Abdullah bin Qarat R.A quotes that the Holy Prophet did order that the first thing for which a person will be interrogated on the day of general resurrection will be prayer. If that shall be correct, then the other actions will also be taken as correct. If that shall be wrong, then the other actions will be taken as wrong. (Tibrani)

Before leaving this world, the Holy Prophet did order in the last will or testament about prayers. The Holy Prophet was having his last breathes and saying, "Prayers, Prayers and your servant maid and bondsman".

It has been ordered in the Holy Quran at many places to stand firm for prayers. Allah Almighty in his Holy Book has ordered for many things alongwith establishment of prayers. Islam has given so much importance to prayers in journey and stay. in peace and terror, in every state this has been kept as a moral obligation (Divine Command). Those who show carelessness about prayer have been given a very strong threat.

The greatest cause of destruction of past races as told in Quran was that they had lost their prayers. All the followers of faith have unanimity in this regard. Denial of its Divine Commandment is going out of Islam.

2. Moral obligation of prayers on whom?

On every sensible and an adult Muslim, the prayers have a Divine commandment and in this regard nobody has any difference with anybody. Hazrat Ayesha R.A quotes that the Holy Prophet did order three persons to be considered as insane.

- a. A sleeping person until he got up.
- b. A child until he became an adult.
- c. An insane person until he gained senses. (Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Hakim)

The prayers have no Divine effect on a child but his parents or elders should order him for prayers until he becomes of seven years. When the child becomes of ten years, then he should be forced for prayers. They may use other effective methods. Hazrat Umro bin Shoaib quotes from his father and grandfather that the Holy Prophet did order that when their children become of seven years then order them for prayers and when they become of ten years, use forceful methods for their prayers and make them to sleep separately from you. (Ahmad, Abu Daud, Hakim)

3. The number of the Divine Command prayers:

The number of the Divine Command prayers is five. Hazrat Anas R.A quotes that on the night of mairaj (ascension of the Holy Prophet to Heaven) fifty prayers were made as a Divine Command but were then reduced to five. Then a voice was heard from Allah Almighty. "O, Muhammad, My assertion is unchangeable. For you in these five prayers is the reward of fifty prayers." (Ahmad, Nissai, Trimizy)

Hazrat Talha R.A quotes that a man with scattered hair from a village came to the Holy Prophet and enquired from

him that How many Divine Prayers have been made by Allah Almighty for him? He ordered him for five prayers, but by his own consent he may say many more (Traditions of the Holy Prophet (sunnan) and voluntary act of religion). (Bokhari, Muslim)

4. The Timings of the Prayers:

In the Holy Quran the following verses indicate the timings for prayers. (Hud : 114)

“Stand right at both sides of the day” that is dawn of the day (Fajar), Evening Prayer (Maghrib) and at the passage of some night (Isha) – The prayer of the first watch of the night. (Children of Israel :78)

“Establish worship at the going down of the sun until the dark of night and (the recital of) the Quran at dawn.” (TaHa: 130)

“Celebrate the praises of thy Lord ere the rising of the sun and ere the going down thereof. And glorify Him some hours of the night and at the two ends of the day, that thou mayst find acceptance.”

Hazrat Jabir bin Abdullah R.A quotes that the angel Gibrael came to the Holy Prophet and said to him, “get up and say your prayers”. (Zohar prayers) Midday prayers were offered at the time immediately after the declining of the sun. Then again he came for the (Asr) afternoon prayer and said to the Holy Prophet, “get up and say your prayers”. The afternoon prayer was offered at the time when the shadow of each thing became double than that. Then again he came for (Maghrib) evening prayer and said to him “get up and say your prayers”. The evening prayers were offered after sunset. Then again he came for (Isha) prayer and said to him, “get up and say your prayers”. The Isha prayer was offered at the disappearance of evening twilight. Then again he came at dawn for morning (Fajar) prayer and said to him, “get up and say your prayers”. The morning prayer was offered at day break. Next day the

angel again came at Midday prayer and said “get up and say your prayers”. The Midday prayer was offered at a time when the shadow of each thing became equal to same. Then again he came for afternoon prayer and said “get up and say your prayers”. The afternoon prayer was offered at the time when the shadow of each thing became double then that. Then again he came for evening prayer at a time he had visited a day before. Then again he came for Isha prayer and the prayer was offered at a time when one third or half the night had passed. Then again he came when the morning light had spread out and said “get up and say your prayers” and the morning prayer was offered. After that the angel Gibrael said that the time for prayer was in between both the times. (Ahmad, Nissai, Trimizy)

About this tradition, Imam Bokhari says that this is the best and right quotation about the timings of the prayers.

In the following lines we mention the timings for each prayer separately.

i. Fajar prayers (Morning prayers):

The time for this prayer starts with dawn and is up to the rising of the sun as it appears from the tradition of Hazrat Gibrael mentioned shortly before. The saying of morning prayer in first time that is in darkness is most excellent.

Hazrat Ayesha R.A quotes that Muslim women used to offer morning prayers led by the Holy Prophet in the mosque and while coming out of the mosque after prayers could not be recognized due to darkness.

ii. Zohar prayers (Midday prayers):

The timing of this prayer starts after the declining of the sun and continues upto the time when the shadow of each thing becomes equal to same as it appears from the quotation of Hazrat Gibrael. The

method for knowing the time is that a piece of wood is fixed on the ground in an open and levelled place before the declining of the sun. The shadow of this wood will become shorter slowly and slowly. At the declining of the sun the shadow will be shortest. This shadow should be measured. When this shadow begins to increase is the sign that declination is over. Then this shadow increases so much that the same becomes equal to the wood.

(After deduction of the shadow of the wood at the time of declination). This time shall be counted as one Misal. When the shadow becomes double, the time shall be counted as two Misals.

N.B. Now a days most accurate watches and time calendars for prayers are available throughout the world.

Saying of the prayers in first time is most excellent. The Holy Prophet did command that the most excellent thing was to offer the prayers in the foremost time but in summer when it is terribly hot, then delaying of Midday prayers from the foremost time is most excellent.

Hazrat Anas R.A quotes that in winter the Holy Prophet preferred in offering prayers in the first time and in summer the prayers were delayed from the first time due to heat. (Bokhari)

Hazrat Abu Zar R.A quotes that they were with the Holy Prophet in a journey. One who calls Muslims to prayer (Muazzin) was keen to give a call for prayers that the Holy Prophet did order to wait while it was cool (let the heat become lesser). Then again one who calls Muslims to prayer wanted to give a call that the Holy Prophet said to him to wait for some coolness and such words were said by the

Holy Prophet twice or thrice until they saw the shadow of the mounds. Then the Holy Prophet said that the severity of heat was due to steam from hell. When the heat was at its climax, then wait for coolness for saying the prayers. (Bokhari, Muslim, Abu Daud, Trimizy)

iii. Asr Prayers (Afternoon Prayers):

The timing for afternoon prayers starts when the shadow of each thing becomes equal to same (after deduction of the original shadow) as it appears from the tradition of Hazrat Gibrael and lasts till the setting of the sun.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did order that whosoever got one standing, bending and prostration before sunset of afternoon prayers, he found the prayers. (Bokhari, Muslim, Abu Daud, Nissai, Ahmad, Trimizy, Ibn-i-Maja)

The offering of afternoon prayers in the foremost time is most excellent.

Hazrat Anas R.A quotes that the Holy Prophet used to offer afternoon prayers although the sun was still high and shining. A passerby could go to a place of height outside the city and come back to the Holy Prophet, still the sun was at height as some places were four miles away from the city. (Bokhari, Muslim)

Delaying of afternoon prayers near the evening prayers (Maghrib) without valid excuse is unpleasant.

Hazrat Anas R.A quotes that he heard the Holy Prophet saying that this was the prayer of a hypocrite that he remained sitting and waited for the sun to set. At that time when the sun was considered between the two horns of Satan. He got up and offered four

strikes with the beak and remembered the Allah Almighty very little. (Muslim, Ahmad, Abu Daud, Trimizi, Nissai)

iv. Maghrib Prayers (Evening Prayers):

The timing for evening prayers starts with the sunset and continues upto the disappearance of the evening twilight.

Hazrat Abdullah bin Umro R.A quotes that the Holy Prophet did order that the timing for evening prayers started with the sunset and lasted upto the disappearance of the redness of the evening twilight. (Muslim)

But the offering of evening prayers in the foremost time is desirable and delaying it without valid excuse is unpleasant. According to the tradition of Hazrat Gibrael, he told the Holy Prophet to offer the evening prayer in the foremost time on both days.

Hazrat Rafih bin Khadeej R.A quotes that they used to say the evening prayers with the Holy Prophet and while returning back could see the place of the fall of an arrow. (Muslim)

Hazrat Saib bin Yazid R.A quotes that the Holy Propht did order that his followers will remain on wisdom until they offer their evening prayer before the appearance of stars. (Ahmad, Tibrani)

Both these traditions describe contracting friendship and excellence near all the authorities in religious matters.

v. Isha Prayers (The prayers of the first watch of the night):

The timing for Isha prayers starts with the disappearance of the evening twilight and continues upto one third or half night as it appeared from the tradition of angel Hazrat Gibrael but due to some

helplessness and objection the prayer can be offered upto the break of dawn.

Hazrat Abu Qutawa R.A quotes that the Holy Prophet did order that there was no deficiency in sleep. The deficiency was in that person who while awake had not offered the prayer till the time of next prayer became due. (Muslim)

It appears from this tradition that the timing of every prayer lasts till the beginning of time for next prayer. Surely the timing for morning prayer terminates with the rise of the sun. All agree on this point.

Delaying of Isha prayers upto one third or half night is most excellent.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did order that had it not been difficult for his followers, then he would have ordered for delay of Isha prayer upto one third or half night. (Ahmad, Ibn-i-Maja, Trimizy)

Hazrat Ayesha R.A quotes that the companions of the Holy Prophet used to offer their Isha prayer from the disappearance of the evening twilight upto one third of the night. (Bokhari)

The Holy Prophet used to have a nap (light sleep) before the prayer and disliked talking after the prayer.

Hazrat Abu Barza Aslami quotes that the Holy Prophet likened to delay the Isha prayer and used to have light sleep before the prayer and disliked talking after the prayer. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Ibn-i-Maja, Nissai)

But if the talk is of useful nature and there is management for getting up before the morning prayer then it is allowed to talk after Isha prayers.

Hazrat Ibn-i-Umar R.A quotes that the Holy Prophet used to have a talk close by Hazrat Abu Bakar R.A at night and he used to be with them. This talk was about the affairs of Muslims. (Ahmad, Trimizy)

5. The timings in which the offering of prayers is prohibited:

The Holy Prophet did prohibit the offering of prayers in five times.

Hazrat Abu Saeed R.A quotes that the Holy Prophet did order that after the afternoon (Asr) prayer, there was no prayer till the setting of the sun and after morning prayer (Fajar), there was no prayer till the clear rising of the sun. (Bokhari, Muslim)

Hazrat Aqba bin Aamir R.A quotes that the Holy Prophet forbade them in offering prayers and burying the corpse during three times. One at the rising of the sun till the same attained height. Secondly when the sun was at midday till the same showed some inclination. Thirdly when the sun was going to set till its setting. (Muslim, Abu Daud, Ahmad, Trimizy, Nissai, Ibn-i-Maja)

In these five times the offering of prayers is unpleasant as considered by the masses.

This is a general order and the following forms are exempted.

- i. By the masses it is considered that a person who found (Fajar) morning prayer before sunrise and (Asr) afternoon prayer before sunset by (one raka't) standing, bending and prostration, he found that prayer and could complete the same.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did order that if anyone among them before sunset found the standing, bending and prostration of afternoon prayer, he should complete his prayer and anyone among them before sunrise found the

standing, bending and prostration of morning prayer, he should complete his prayer. (Bokhari, Trimizy)

- ii. If someone sleeps or forgets his prayers, he can offer his prayers of Divine Command in these times as grace or say his prayers after due time. Hazrat Abu Qutawa R.A quotes that the Holy Prophet did order that there was no deficiency in sleep. The deficiency was in awakening. Therefore if someone among them forgot his prayers or slept, he should offer his prayers on remembering the same. (Trimizy, Nissai)
- iii. At midday on Friday, offering of voluntary prayers is permitted.

Hazrat Abu Saeed R.A quotes that the Holy Prophet forbade them in offering prayers at midday but not on Friday. (Baihaqi)

In Abu Daud, Hazrat Abu Qutawa also quotes a similar quotation on the subject. In these quotations there is proof in a word in this regard but the actions of the followers of the Holy Prophet prove it, because on Friday at midday they used to offer voluntary prayers.

Advantages:

- a. The funeral prayers can be offered during this time by the Hanafites. (The funeral should arrive at the same time). During the recitation of the Holy Quran if there came a prostration the same can be offered during this time.
- b. The followers of Imam Shaafi can offer during this time every that prayer (Divine Command, tradition or voluntary prayers) which has any reason for example if the traditions (Sunnat) of morning prayers are left before the congregation the same can be offered after the congregation. Similarly if the

traditions (Sunnat) of midday and afternoon prayers are left out, the same can be offered after afternoon prayers. The proof of this is from the following traditions (Hadis) in which it is mentioned that the Holy Prophet after afternoon prayers used to say at home two rakat (Standing bending and prostration) Among others offering of tradition prayers (Sunnat) after afternoon prayers is unlawful or this was a special favour for the Holy Prophet.

6. Prayers of Divine Command (Farz) after due time.

If somebody forgets or sleeps and in this way the time for Divine Command prayers (Farz) passes away then afterwards offering of such prayers after due time is urgent. All the followers of the Holy Prophet agree on this point. The Holy Prophet did order that during sleep there was no deficiency. It was only in awakening. Therefore if any one among them sleeps during prayer time or forgets to offer the prayers, so when he remembers, should offer the prayers. If anyone intentionally leaves his prayers, among the people (including the four authorities in religious matters) will be considered as sinful and afterwards offering the same after due time will also be considered necessary.

Besides Divine Command prayers (Farz) the offering of other prayers after due time will be discussed separately under each prayer in the chapters of next pages.

7. Other necessary problems about the timings of prayers.

- i. Among the majority of ancestors, in between the call for morning prayers (Azan) and Divine Commandment prayers (Farz Namaz) there is no prayer with the exception of two (Rakat) standing, bending and prostration of tradition prayers (Sunnat).

Hazrat Yassar quotes that once Hazrat Ibn-i-Umar R.A saw him offering prayers after the call for morning prayers and said that once they were offering prayers at that similar time when the Holy Prophet came and seeing them said that deponent may inform the invisible that after dawn there were no prayers with the exception of two (Rakat) standing, bending and prostration of tradition prayers (Sunnat). (Ahmad, Abu Daud)

In this quotation there is an objection according to a proof but with the finding of other quotations, it becomes strong.

- ii. When the congregation prayers start it is unlawful to offer tradition (Sunnat) and voluntary (Nawafil) Prayers.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did order that when the congregation prayers started then there was no prayer with the exception of Divine Commandment prayers (Farz Namaz). (Muslim, Ahmad, Nissai, Ibn-i-Maja, Trimizy, Abu Daud)

Azan (The Muslim Call to prayers) and Aqamat (Call for a congregation)

1. The necessity and excellence of Azan (The Muslim call to prayers):

There are many traditions describing the excellence of Azan (The Muslim call to prayers) and the Muazzin (one who calls Muslims to prayer) and we describe only two of these.

- i. Hazrat Abu Hurraira R.A quotes that the Holy Prophet did describe that if the people come to know the reward of Azan (The Muslim call to prayer) and of first row of prayers then they would had found no alternative but draw of lots. That if they come to know the reward of going early for Zohar Prayers (Midday Prayers), then they would had held a competition for the same that if they come to know the reward of Isha and Morning prayers then they would had surely crawled for the same if they were unable to walk. (Bokhari)
- ii. Hazrat Abu Darda R.A quotes that the Holy Prophet did describe that the three persons who after Azan. (The Muslim call to prayers) do not offer their prayers in congregation, were being influenced by the Satan (Devil). (Masnad-i-Imam Ahmad)

2. The Saying of Azan (The Muslim call to prayers):

In the tradition, the mention of Azan, is in three ways.

- i. Allah-O-Akbar (Allah is Great) four times and with the exception of "La ila Ha ill Lillah" (There is no God, but Allah) for once in the end, all the other words are to be repeated twice.

Hazrat Abdullah bin Zaid R.A quotes that when the Holy Prophet did order the gathering of people for

prayers by blowing a conch shell and that one night he was sleeping and saw in a dream a man with a conch shell in his hand was rotating round him. He asked the man if he wanted to sell the conch shell? The man asked him about its utility and was told to call people for prayers by blowing it. He then suggested a better method for calling people for prayers than blowing it. On enquiry he told to say.

– AZAN –

“Allah is greatest of all.

Allah is greatest of all.

Allah is greatest of all.

Allah is greatest of all.

I give evidence that there is no God except Allah.

I give evidence that there is no God except Allah.

I give evidence that Muhammad is the Prophet of Allah.

I give evidence that Muhammad is the Prophet of Allah.

Come towards prayers.

Come towards prayers.

Come towards Betterment.

Come towards Betterment.

Allah is greatest of all, Allah is greatest of all.

There is no God except Allah.”

That person rather got behind and again said when the congregation for prayers stood, then say

– AQAMAT –

“Allah is greatest of all, Allah is greatest of all

I give evidence that there is no God except Allah

I give evidence that Muhammad is the Prophet of Allah.

Come towards prayers.

Come towards betterment.

The prayers is standing (ready).

The prayers is standing (ready).

Allah is greatest of all, Allah is greatest of all.

There is no God except Allah.”

When the day started in the morning (Hazrat Abdullah bin Zaid R.A) he went to the Holy Prophet and mentioned about his dream. The Holy Prophet did describe, that Allah willing, this was a true dream, stand with Hazrat Bilal R.A and say the words that he had heard in dream so he may call for prayers, because his voice was of higher velocity than his.

He then stood alongwith Hazrat Bilal R.A and told him the words and he (Hazrat Bilal R.A) did call the same.

When Hazrat Umar R.A heard this voice he was at his home than he came and said O, the Prophet of Allah! He swore by the Mighty Allah, who had sent thee with truth, that he himself witnessed a similar dream then the Holy Prophet did say “All praise to Allah”. (Masnad-i-Imam Ahmad)

- ii. To say “Allah is greatest of all” for four times and saying “I give evidence that there is no God except Allah” and “I give evidence that Muhammad is the Prophet of Allah” in repetition for the first time saying in low voice and then repeating the same in high voice. Hazrat Abu Mahzoor R.A quotes that the Holy Prophet did teach them nineteen sayings in

repetition of Azan. (Ahmad, Abu Daud, Nissai, Ibn-i-Maja)

- iii. To say twice "Allah is greatest of all" and then saying "I give evidence that there is no God except Allah" and "I give evidence that Muhammad is the Prophet of Allah" in repetition. Hazrat Abu Mahzoorah R.A quotes that the Holy Prophet did teach such the Azan "Allah is greatest of all", "Allah is greatest of all", "I give evidence that there is no God except Allah", "I give evidence that there is no God except Allah". (Muslim)

In the morning Azan after "Come towards betterment", "Come towards betterment" and before "Allah is greatest of all", "Allah is greatest of all" should say twice "Prayer is better than sleep". Hazrat Abu Mahzoorah R.A quotes that he requested the Holy Prophet to teach him the tradition (Sunnat) of Azan, then the Holy Prophet taught him the Azan and said to say in the morning Azan "Prayer is better than sleep", "Prayer is better than sleep", "Allah is greatest of all", "Allah is greatest of all". "There is no God except Allah". (Ahmad, Abu Daud)

3. The sayings of Aqamat. (Standing of congregation for prayers):

The mention of words for Aqamat in tradition has been made in two manners.

- i. Saying "Allah is greatest of all" for four times and the last words "There is no God except Allah" for once and saying the rest words twice. Hazrat Abu Mahzoorah R.A quotes that the Holy Prophet taught him seventeen sayings for Aqamat (standing of congregation for prayers) "Allah is greatest of All" four times "I give evidence that there is no God except Allah" twice

"I give evidence that Muhammad is the Prophet of Allah" twice

"Come towards prayers" twice.

"Come towards betterment" twice.

"The prayer is standing" (ready) twice.

"Allah is greatest of all" twice.

"There is no God except Allah" for once. (Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

ii. In the beginning and end,

"Allah is greatest of all" twice

And

"The prayer is standing" (ready) twice.

and

sayings of all. For once

as it appeared from the tradition mentioned by Abdullah bin Zaid R.A.

Hazrat Anas R.A quotes that Hazrat Bilal R.A was ordered (by the Holy Prophet) to say Azan in twice and Aqamat for once with the exception of "The prayer is standing" (ready). (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

4. The Respond to Azan:

Any person who hears Azan should repeat the words with the Mu'azzin (one who calls Muslims to prayer) and when says "Come towards prayers" and "Come towards betterment", then saying of that "There is no power to hold a man from sinning nor any to make him do good deeds except the grace of Allah" is desirable.

Hazrat Umar R.A quotes the Holy Prophet declared, the person who responded solemnly will enter the Paradise. (Muslim, Abu Daud)

In the Azan for morning prayers in response to "prayer is better than sleep", there is no mention of any words in tradition.

5. Supplication after Azan:

After the finishing of Azan, send blessings on the Holy Prophet and seek mediation for the Prophet from Allah.

Hazrat Jabir R.A quotes that the Holy Prophet did declare "that when a person on hearing the Azan reads for following supplication on the day of Judgment, my intercession becomes necessary."

"O, Allah the owner of this perfect call and of standing prayers, grant to Prophet Muhammad affinity and perfection and lift him towards praise worthy dwelling which Thou has promised". (Bokhari)

6. The perfection of supplication in between Azan and Aqamat:

In between Azan and Aqamat the supplication is accepted atonce. Hazrat Anas R.A quotes that the Holy Prophet declared that supplication between Azan and Aqamat was not rejected. (Ahmad, Abu Daud, Nissai, Trimizy)

According to a quotation of Trimizy these words are in excess that Hazrat Anas R.A asked from the Prophet of Allah, that what should they demand in supplication? The Holy Prophet declared "That they should ask for forgiveness and welfare of this world and hereafter."

7. The respond to Aqamat:

Any person who hears Aqamat it is desirable that he should repeat the words of the Aqamat on hearing "Come towards prayers" and "Come towards betterment" then saying of that "there is no power to hold a man from sinning nor any to make him do good deeds except the grace of Allah" and in reply to "The Prayer is standing (ready)" should say "May Allah keep it to stand firm for always".

Hazrat Abu Imamah R.A quotes that Hazrat Bilal R.A was saying Aqamat and when he reached "The prayer is standing (ready)" then the Holy Prophet declared "May Allah keep it to stand firm for always" and in the rest of Aqamat he replied the same words as were said at the time of Azan. (Abu Daud)

Although as a proof in support of this tradition, the narrator is unknown.

8. The Qualities of Mu'azzin (one who calls Muslims to prayer):

The following things for Mu'azzin are desirable:

i. Not to take wages:

Hazrat Usman bin Abi Al'as R.A quotes that he requested the Holy Prophet to make him the religious leader of his nation. He declared "That he was the religious leader. Take care of the weak and appoint such Mu'azzin, who may not take wages for his Azan." (Abu Daud, Trimizy, Ibn-i-Maja, Nissai)

The companions of the Holy Prophet and other men of knowledge disliked taking of wages for Azan. (Trimizy)

ii. Must have performed ablution:

Hazrat Muhajir bin Qanfaz R.A quotes that the Holy Prophet declared that nothing forbade him in replying to greetings but he disliked remembrance of Allah without purity. (Ahmad, Abu Daud, Nissai, Ibn-i-Maja)

iii. Standing facing Ka'aba:

All agree on this point that standing facing Ka'aba for Azan is a tradition because both the Mu'azzins of the Holy Prophet always used to stand facing Ka'aba for Azan.

- iv. To rotate head, neck and chest towards right and left while saying "Come towards prayers" "Come towards betterment":**

Hazrat Abu Jahifa R.A declares that Hazrat Bilal R.A said the Azan and he watched him that while saying "Come towards prayers" "Come towards betterment" he rotated his face towards right and left. (Ahmad, Bokhari, Muslim)

- v. Taking of fingers in both the ears:**

Hazrat Bilal R.A declares that he took both fingers into his ears and then called for prayers (Azan). (Abu Daud, Ibn-i-Habban)

Imam Trimizy writes that men of knowledge appreciated passing of two fingers by the Mu'azzin into his ears while saying Azan.

- vi. To say Azan in high voice while the caller may be lonely:**

Hazrat Abu Saeed Khudri R.A said to Hazrat Abu Saamaa R.A that he observed a lot of love between goats and jungle. When he was in jungle with his goats, say Azan in high voice. The voice of Mu'azzin was heard by the Gin (demon) and humans upto the place where it reached and on the day of judgement they will give testimony in his favour as he heard from the Holy Prophet declaring so. (Bokhari, Ahmad, Nissai, Ibn-i-Maja)

- vii. To say Azan at small intervals:**

The desirability is proved from many traditions.

- viii. To say Azan at a high place:**

Hazrat Urwa bin Zubair R.A quotes from a woman of Bani Najjar that her house was in high position than other houses around the mosque and Hazrat

Bilal R.A used to call for morning prayers while standing on her house. (Abu Daud)

9. The interval between Azan and Aqamat:

From the traditions no set time for interval is proved between Azan and Aqamat. Hazrat Abdullah bin Maghfal Mazni R.A quotes that the Holy Prophet declared that between every Azan and prayer there was prayer. He declared such for three times. (Bokhari)

Hazrat Jabir bin Samra R.A quotes that the Holy Prophet used to observe a small interval after the call of Azan by the Mu'azzin and never did say Aqamat atonce till the arrival of the Holy Prophet and Aqamat was said on seeing his arrival. (Ahmad, Muslim, Abu Daud, Trimizy)

But from these and other traditions it can be guessed that the interval between Azan and Aqamat should be so much that a person who prayed should be at ease to wash his private parts and perform ablution.

10. The interval between Aqamat and prayers:

To say few words between Aqamat and prayers are lawful. Aqamat will not be repeated.

Hazrat Anas R.A quotes that one day Aqamat was called and the Holy Prophet was having some talk with a person in a corner of the mosque. The Holy Prophet did not get up from his place and the people felt sleepy. (Bokhari)

In another quotation it is said that one day Aqamat was called then the Prophet realized that he had to take bath, he then went home for a bath and then prayers were said without any further Aqamat. (Bokhari)

11. Getting out of mosque after Azan:

Getting out of mosque after Azan without reasonable cause or with the intention of not coming back is prohibited. Hazrat Abu Hurraira R.A quotes that the Holy Prophet did order them that when Azan was called for prayers to remain in

the mosque and no one should leave the mosque without saying the prayers. (Ahmad)

12. Calling for Azan and Aqamat by the same person:

Hazrat Zaid bin Haris Sadai R.A quotes that the Holy Prophet ordered him for the calling of Azan, when the day light had appeared. After Azan when the Holy Prophet had performed ablution, he stood to lead the prayers and Hazrat Bilal wanted to call for Aqamat, then the Holy Prophet declared that Zaid R.A will call for Aqamat. The person who calls Azan will also call for Aqamat. (Ahmad, Abu Daud, Trimizy, Ibn-i-Maja, Nissai)

This tradition is rather weak, but Imam Trimizy declares that most persons of knowledge act upon this because doing so is better but not necessary. If instead of Mu'azzin some other person calls for Aqamat it is lawful among the general authorities in religious matters.

CONDITIONS FOR PRAYERS

The following are the conditions for prayers:

1. Time:

As no prayer can be said before its time, so it is necessary to enquire about the time of prayers.

Allah Almighty commands:

“The prayers were made a Divine Command for the owners of belief with commitment of time.”
(Al-Nissa :103)

2. Ablution:

Allah Almighty commands:

“Oh, Owners of belief, before you stand for prayers then wash your faces (perform ablution).”

Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet did declare that Allah Almighty did not accept any prayer without purity (Ablution) and any sacrifice from the theft of plunder. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

3. Purity of Body, Clothes and Earth (Soil):

One who says his prayers either on impure soil (Earth) or his body and clothes are infected with dirtiness, his prayers will not be accepted.

This tradition has been described before. One Bedouin urinated in the mosque, then the Holy Prophet issued orders to flow water on that place. Hazrat Anas R.A also quotes that the Holy Prophet did declare to keep the body and clothes in pure state from urine as the torment of grave usually came due to this.

Allah Almighty commands to purify the clothes:

Hazrat Jabir bin Samra R.A quotes that one person enquired from the Holy Prophet that can he say his prayers in the same clothes with which he went to his wife? The Holy Prophet declared in positive, with the exception of any impurity on them and ordered to clean the same. (Ahmad, Ibn-i-Maja)

4. SATR: The privities:

All the former authorities in religious matters agree that in prayers both the man and woman should cover their private parts. Hazrat Salma bin Aukuh R.A quotes that he enquired from the Holy Prophet that can he say his prayers in his shirt (only)? The Prophet ordered to put buttons on the same either with a thorn (to cover up the private parts). (Abu Daud)

For a man from the navel upon the knees is included in the private parts and in prayers it is necessary to cover up this portion. Hazrat Jarhad R.A. quotes that he was sitting while wearing a sheet and his thighs were naked. In the meantime the Holy Prophet happened to pass by him and ordered him to cover the thighs as they were a share of the private parts. (Ahmad, Abu Daud, Trimizy, Malik, Bokhari)

With the exception of hands and face the whole body of a woman falls in the category of private parts. The covering of whole body with the exception of hands and face is necessary for a woman in prayers.

Allah Almighty commands:

“The women should not make their beauty visible with the exception of visible one.”

Hazrat Ayesha R.A quotes that the Holy Prophet did declare that Allah Almighty did not accept the prayers of an adult woman without head covering (with naked head). (Ahmad, Abu Daud, Trimizy, Ibn-i-Maja)

For a man it is lawful to offer prayers in a single sheet as it appears from the tradition described before by Hazrat Salma bin Aukuh R.A. It is better to offer prayers in two or more than

two clothes where it is possible, elegance should be adopted while offering prayers.

Hazrat Ibn-i-Umar R.A quotes that the Holy Prophet did declare, that some one of them offered his prayers then he should do the same in two clothes. If he had not got two clothes, then he should wear the only sheet round the waist and in prayers like jews should not roll round the body. (Tibrani, Baihaqi)

From certain traditions it appears that if a person prays in one sheet, then some cloth should fall on his shoulders as well.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that anybody among them should not pray so in one sheet without any portion of the cloth on his shoulders. (Bokhari, Muslim)

But among the masses this prohibition is to keep apart from impurities. It is better that the cloth should be on the shoulders but not necessary.

Advantage:

Four sects agree on this that to cover the private parts the cloth should be of thick type. The cloth through which the skin colour is visible is not proper for covering the private parts.

5. Reception of Qiblah (The Holy Ka'abah in Makkah):

To face Qiblah in prayers is necessary.

Allah Almighty commands:

“Turn your faces to Inviolable place of worship (the Ka'abah in Makkah) and where ever you may be pray while facing that.” (Albaqrah : The Cow)

If any one is in front of Ka'abah and is seeing that it is necessary for him to face Ka'abah exactly but who is not in front of Ka'abah and is not seeing that, it is necessary for him to turn towards that place. Exact facing in that case is exempted.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that Qibla was in between east and west. (Trimizy, Ibn-i-Maja)

(This order is according to location of Madinah)

If a person happens to be at a such place, where it was not possible to trace out Qiblah direction due to clouds and darkness and none other person was present to guide him, then he should say his prayers according to his most probable supposition and afterwards he came to know that he offered the prayers in wrong direction, then it was not necessary to repeat the payers.

Hazrat Maaz bin Jabbal R.A quotes that they once offered the prayers in the company of the Holy Prophet in one journey when the sky was overcast in a direction other than Ka'abah. When the prayer was over and the sunshone, they then told the Prophet that the prayer was offered in a direction other than Ka'abah. The Prophet declared that the prayers were lifted towards Allah Almighty with truth. (Tibrani)

A similar quotation is in Trimizy but the proof is weak. If during the prayers the right direction of Ka'abah is traced out then the right direction should be observed (even in prayers)

Hazrat Ibn-i-Umar R.A quotes that people were offering the morning prayers in Quba, when one person informed that the Quran had been revealed on the Holy Prophet with instructions to change the direction of the prayers towards Ka'abah, that people changed the direction atonce and at that time they were offering the prayers with direction towards Syria. (Bokhari, Muslim)

The necessity of reception of Qiblah is lost in two conditions.

- i. In journey either on horse or camel etc., while offering prayers other than Divine commandment.

Hazrat Aamir bin Rabia R.A quotes that he saw the Holy Prophet offering prayers in the direction to which the cavalcade went. (Bokhari, Muslim)

In the quotation of Bokhari, there are extra words that the Prophet used to point out his head but this was not done in Divine Commandment prayers. Saying of Divine commandment prayers without any helplessness is not lawful on cavalcade or in a direction other than Qiblah.

ii. In condition of fear and helplessness:

The Prophet directs to obey him according to your ability. Allah commands to offer the prayers according to the state of fear or cavalcade or on foot. Hazrat Ibn-i-Umar described the detail of this verse as "either you are facing Qiblah or not". (Bokhari)

THE NARRATIVE OF PRAYERS

The order and manner of prayers:

- i. This quotation is from Hazrat Abu Hurraira R.A that a person entered the mosque and offered the prayers, then gave attendance to the Holy Prophet and greeted him. The Prophet replied his greetings and declared him to go back and offer his prayers as he had not offered the prayers. That person went back and again came after offering his prayers. The Prophet ordered him again for prayers. That person went for three times and was told to repeat his prayers. At last the person said "I swear by Allah who has sent thee with truth, I cannot offer better prayers than these." He may please advise him. The Prophet declared that when he stood for prayers, say "Allah is the greatest of all" and then read from the Holy Quran the portion that was easiest for him. In another quotation it is that he should read the opening scripture, then bow the head and the body with calmness, then stand straight, then go into prostration with calmness, then get up and sit with calmness and then again go into prostration with calmness and do so in the whole prayer. (Bokhari, Muslim, Ahmad)
- ii. Hazrat Abu Hameed Saadi R.A in the presence of ten companions of the Holy Prophet including Hazrat Abu Qitawa R.A said that he knew the prayers of the Holy Prophet better than any of them. They replied neither his association with the prophet was older than them nor his coming to the Prophet was more than them. They replied

why not? They then asked him to explain the manner of prayer of the Prophet. He said when the Prophet stood for prayers, he stood upright and then lifted his both hands upto his shoulders, and then said "Allah is greatest of all." Then before bowing the head and the body, he again lifted his both hands upto his shoulders and said "Allah is greatest of all". He was straight in bowing the head and the body. The body neither lifted up nor bent downwards and the hands were on the knees. Then he stood up while saying "Allah has come to know who praised him", and while lifting his hands he stood upright, sofar each bone of the body was in its original position. Then he bent towards the earth for prostration. Then after both prostrations he said "Allah is greatest of all" and stretched his one feet and sat on the same sofar each bone was in its original position. Then he got up for second raka't (a part of prayer which includes standing, bending and prostration) and similarly completed the same as before. Sofar after two raka'ts, when he stood up for the third saying "Allah is greatest of all" and lifted his both hands upto the shoulders as was done in the beginning. In the last raka't he did the left foot backward and the right foot stood upright and placing his side on the earth, he sat on the same. Afterwards the "Salam" was said to finish the prayer. The other Companions of the Holy Prophet commented that he had truly described. The prayer of the Holy Prophet was like that. (Ahmad, Abu Daud, Trimizy, Ibn-i-Maja)

This tradition has been briefly described in Bokhari's book of traditions.

- iii. Hazrat Abu Moosa Ashaari R.A gathered the persons of his tribe and described to gather all men, women and children at one place. He will explain to them the manners of prayers of the Holy Prophet. When all people had gathered, he explained to them the ablution after performance. When declination had taken place and the shadow had declined, he stood up and called the Azan. In the first of all row were men and after them were the children. The women were behind the children. Then Aqamat was said and he stepped forward. He then lifted his both hands saying "Allah is the greatest of all". After that with low voice, he recited the verses of the "Opening Scripture" and recited another "Surah" alongwith. Then after saying "Allah is the greatest of all". He bowed his body and head and for three times uttered. "Holy is my Allah of greatness". Then he got up from bowing after saying "Allah has come to know who praised him" and stood upright and then said "Allah is greatest of all" and went into prostration. Then again he said "Allah is greatest of all" and lifted his head and then again said "Allah is greatest of all" and went down for second prostration and then again he said "Allah is greatest of all" and lifted his head from prostration. Then again he said "Allah is greatest of all" and stood upright. So in the first Rak'at, he said for six times "Allah is greatest of all". When he stood upright for third raka't, he again said "Allah is greatest of all". When he completed the prayers (four raka'ts), then turning towards the people told them to learn and remember that how he had said "Allah is greatest of all" and how he had bowed down and gone into prostration.

Therefore at that time (Midday prayers) the Holy Prophet used to lead them in prayers like that. (Masnad-i-Imam Ahmad)

In this and some other traditions the method of offering prayers by the Holy Prophet has been mentioned. In prayers some things have the order of Divine Commandment while others are of traditional nature. In the next two chapters, these will be described separately in detail.

THE OBLIGATION OF PRAYERS

There are a few duties (important things) of prayers. If some one is missed intentionally or by oversight then the prayers will be considered as nil.

1. **Intention:**

For every religious matter the intention is necessary as has been described in the chapters of Ablution and Tayammum.

2. **Saying that "Allah is the greatest" at the commencement of prayers:**

Hazrat Ali R.A quotes that the Holy Prophet declared., that the key to prayer was purity and its commencement was saying of "Allah is the greatest" and its dissolving was in saying salutation. (Shaafi, Ahmad, Abu Daud, Ibn-i-Maja, Trimizy)

3. **Saying the Divine Commandment prayers while standing upright.**

The person who can stand upright, for him standing is obligatory in Divine Commandment prayers. There is unanimity on this:

Allah Almighty commands:

"Be guardians of your prayers, and of the midmost prayer, and standup with devotion to Allah".
(Albaqrah : The Cow : 238)

Hazrat Imran bin Hussain R.A quotes that he was suffering from piles and enquired from the Holy Prophet about prayers, he declared to stand upright for prayers. If it was impossible to stand then pray while sitting. If it was impossible to sit then pray lying on the side.

Other than Divine Commandment prayers, it is lawful to offer prayers while sitting inspite of having energy but the reward is half than offering prayers while standing.

Hazrat Abdullah bin Umar R.A said that this tradition was described to him that the Holy Prophet did declare that the reward for offering prayers while sitting was half. (Bokhari)

Any person who offers Divine Commandment prayers while sitting due to some objection, his reward is not reduced. Hazrat Abu Moosa R.A quotes that the Holy Prophet did declare that when a person fell sick or he was in journey then Allah Almighty wrote for him the same action which he did when he was healthy and at rest. (Bokhari)

4. Reading Al-Fatihah (The opening) in every Raka't (which includes standing, bending and prostration)

In every raka't of prayers, the reading of Al-Fatihah (The opening) is a Divine Commandment.

Hazrat Abadah bin Samit R.A quotes that the Holy Prophet did declare that who did not read Al-Fatihah, the prayer was of negative value for him. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

This is not proved saying of Divine Command or voluntary prayers at any occasion by the Holy Prophet without reading Al-Fatihah.

“In the name of Allah, the Beneficent, the Merciful,” there is difference of opinion that this is a part of Al-Fatihah or not? In this respect some companions of the Holy Prophet say that this is a part of Al-Fatihah and shall be read in head and high voice in prayers as Al-Fatihah itself.

Naeem ul Majhar quotes that he offered his prayers led by Hazrat Abu Hurraira R.A he first read “In the name of

Allah, the Beneficent, the Merciful" and then Al-Fatihah. (Nissai, Ibn-i-Khazeema, Ibn-i-Habban)

and other companions of the Holy Prophet say that this is not a part of al-Fatihah but is a permanent verse that was revealed as a blessing and to show separation between two chapters (Surahs) of the Holy Quran. Its reading with Al-Fatihah is lawful and desirable but to read it in high voice is not accepted.

Hazrat Anas R.A quotes that he said his prayers led by the Holy Prophet, Hazrat Abu Bakar R.A, Hazrat Umar R.A and Hazrat Usman R.A they all used to read "In the name of Allah, the Beneficent, the Merciful" not in high voice. (Nissai, Ibn-i-Habban, Tihawi)

According to different companions of the Holy Prophet and other followers, symptoms are available that the Holy Prophet acted in both ways. Imam Ibn-i-Qayyam writes that the Holy Prophet used to read, "In the name of Allah, the Beneficent, the Merciful" sometimes in high voice but mostly in the head.

5. **RUKU: Bowing the head and the body in prayer:**

There is unanimity on 'Ruku' being of Divine Command Allah Almighty commands:

"Oh, you believers! Bend the head and the body and go in prostration."

Calmness is necessary in Ruku as the Holy Prophet declared, go into 'Ruku' and do it in calmness.

Hazrat Abu Qatawa R.A quotes that the Holy Prophet did declare that the biggest thief was the one who stole his prayer. The companions of the Holy Prophet questioned him that how can a person steal his prayer, he declared that the person who did not perform his Ruku and Prostration with satisfaction (completely) fell in this category. In another tradition it is that the Holy Prophet did declare that the person who did not straighten his

back in Ruku and Prostration. (Ahmad, Tibrani, Hakam, Ibn-i-Khazeema)

6. QAUMAH: Standing erect after bending in prayer.

Hazrat Abu Hamid R.A describes that the Holy Prophet when got up from bending, stood erect so as the back bone came into its original shape. (Bokhari, Muslim)

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that Allah Almighty did not care for the prayers of that person who did not straighten his back between bending and prostration. (Ahmad)

7. Two Prostrations and sitting in between them:

This is Divine Command to prostrate twice and to sit in between two prostrations in every Raka't

Allah Almighty Commands:

“Oh, you believers! Bend the head and the body and go in prostration”.

A certain person was offering his prayers wrongly, the Holy Prophet guided him to the way for correct prayers and said, prostrate again, so as to prostrate in calmness, then get up and sit in calmness, then prostrate again, so as to prostrate in calmness. (Bokhari, Muslim, Ahmad)

To prostrate on seven organs of the body is necessary. Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet was commanded to prostrate on seven organs and did not restrain the hair and clothes to touch the ground. The seven organs include the forehead, both hands, both knees and both the feet. (Bokhari, Muslim)

The command is obeyed by putting the forehead on the ground but the putting of nose alongwith forehead on the ground is lawful.

Hazrat Abu Hamid R.A quotes that whenever the Holy Prophet went into prostration, he put his forehead along with the nose on the ground. (Abu Daud, Trimizy)

8. Sitting in second and last raka't and reading of Tashahhud:

Tashahhud - A vowing belief in the unity of Allah and the mission of the Holy Prophet by reciting the formula.

"I bear witness that there is no God but Allah and that Muhammad is His servant and apostle".

Hazrat Ibn-i-Masood R.A quotes that the Holy Prophet Muhammad did declare that when thee sit in every second raka't then say tashahhud and then say to Allah Almighty the supplication best likened by thee. (Ahmad, Nissai)

Hazrat Ibn-i-Masood R.A quotes that before "Tahshahhud" became a Divine commandment, they used to say like this, salutation to Allah from his bondsmen, salutation to angel Gibrael salutation to angel Mechaieł. The Holy Prophet guided them not to say salutation to Allah, but to say 'Tashahhud'. (Dar Qutni)

The tradition regarding "Tashahhud" in different words has been known from many companions of the Holy Prophet, but the best of all tradition the perfection of which has unanimity is the quotation by Hazrat Ibn-i-Masood R.A the words of the same are reproduced below.

"Our all adoration, prayers and all chaste words are for Allah Almighty. Salutation upon the Holy Prophet with all Divine Blessings and good fortune. Salutation upon us and on all his virtuous bondsmen. I bear witness that there is no God but Allah and that Muhammad is His servant and apostle". (Bokhari, Muslim)

After this the most correct quotation is that by Hazrat Ibn-i-Abbas R.A the words of which are:

"Auspiciousness, adoration, prayers and all chaste words are for Allah Almighty. Salutation upon the Prophet with all Divine Blessings and good fortune.

Salutation upon us and on all his virtuous bondsmen. I bear witness that there is no God but Allah and that Muhammad is His servant and apostle". (Muslim, Shaafi, Abu Daud, Nissai)

In the second raka't if "tashahhud" is missed then in the end of prayers, the prostration for negligence rectifies it.

9. Salutation:

The Divine Commandment of salutation is proved by the following order of the Holy Prophet that the key to prayer is purity and its commencement is saying of "Allah is greatest" and its dissolving is in saying salutation. (Ahmad, Shaafi, Abu Daud, Ibn-i-Maja, Trimizy)

This is proved from many traditions that the salutation is on right and left that is on both sides.

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet used to say salutation on right and left that is on both sides with the words "Peace be with you with Divine Mercy". (Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

In certain traditions while saying salutation on the right side there is addition of words "Blessings" after "Peace be with you with Divine Mercy".

Hazrat Voil-bin-Hijar R.A quotes that he offered his prayers led by the Holy Prophet. While saying salutation on the right side, he said "Peace be with you with Divine Mercy and Blessings" while on the left side "Peace be with you with Divine Mercy" was said. (Abu Daud)

10. Order:

Saying the prayers in the same order is the moral obligation as was taught by the Holy Prophet.

11. Moderation and calmness:

Saying the prayers in moderation and calmness is the moral obligation because the person who was saying

inaccurate prayers, the Holy Prophet instructed him on every occasion to comply the columns with calmness. If the prayer is not offered in calmness then that will be considered as ineffectual.

Advantage:

In this chapter certain obligation of prayers have been mentioned. In addition to that, according to Hanfi order in all raka'ts of voluntary and vitar prayers and in first and second raka'ts of Divine Command prayers, after reading Al-Fatihah (The opening scripture) the additional reading of a Surah or any part of the Holy Quran is obligatory. According to Hunbali order after transfer of praises of Allah (Allah is great). Ruku (Bowing the head and body in prayer) saying once "Subhana Rabbi Alazim" – "Glorifying Allah is high in dignity" and in prostration saying once, "Subhana Rabbi Alaala" – "Glorifying Allah is Supreme" while getting up from Ruku saying "Sami Ullah Uliman Hamidah" – Allah Almighty listened who did his praise and in Qaumah (Standing erect after bending in prayer) saying "Rabbana lakal Hamad":-

"Oh, our Cherisher, All praise is for Thee"

and saying once between two prostrations "Rabbi ghafirley" – the very forgiving one is obligatory and in the last raka't the blessing of Prophet Muhammad is moral obligation. According to Shaafi order in the last raka't the blessing of Prophet Muhammad is moral obligation.

All such things among others fall in the category of ordinance of religion (Sunnat), so these will be discussed in the next chapter. Traditions of the prayers.

PRAYERS TRADITIONS

(Ordinance of Religion Sunnat)

1. Elevation of both hands:

Under four conditions, the elevation of hands is ordinance of religion (Tradition).

- i. At the time of commencement of prayers. There is no difference of opinion about it.

Hafiz Ibn-i-Hijar writes that the quotation of elevation of hands at the commencement of prayers is proved from fifty companions which include the most pious ten companions of the Holy Prophet. Imam Hakam writes that with the exception of this they do not know any tradition the quotation of same was agreed upon by four caliphs, the most pious ten companions of the Holy Prophet and in large number other companions inspite of the fact having migrated to other countries. (Baihaqi)

- ii & iii. While going for Ruku and getting up from Ruku, on these two occasions the quotation for elevation of hands is proved from many companions of the Holy Prophet. Hazrat Ibn-i-Umar R.A quotes that when the Holy Prophet stood for prayers, he elevated his hands upto his shoulders and then commenced his prayers. When he wanted to go into Ruku, he elevated his hands. When he got up from Ruku, he elevated his hands and said "Sami Ullah Uliman Hamidah" – Allah Almighty listened who did his praise and "Rabbana lakal Hamad" –

"Oh, our Cherisher, All praise is for Thee."
(Bokhari, Muslim, Baihaqi)

These are additional words in Bokhari that whenever he went into prostration and got up from the same, he never did so.

These are additional words in Bai-haqi that the prayers of the Holy Prophet remained so unless he went to Allah.

- iv. While getting up from second raka't and in the beginning of third raka't, Hazrat Nafay R.A mentions that Hazrat Ibn-i-Umar R.A when got up from the second raka't and in the beginning of the third raka't elevated his hands and he told them that the Holy Prophet did so. (Bokhari, Abu Daud, Nissai)

The manner of elevation of hands is proved in two ways according to tradition.

- a. Elevating the hands upto the shoulders as is mentioned in the above tradition of Hazrat Ibn-i-Umar R.A.
- b. Elevating the hands upto the ears as is mentioned in the quotation of Hazrat Malik bin Huwaris R.A that the Holy Prophet when said (Takbir), "Allah is great" then he lifted his hands upto the ears. (Muslim, Ahmad)

The hands should be spread at the time of elevation. Hazrat Abu Hurraira R.A quotes that when the Holy Prophet stood for prayers, he elevated his hands while spreading them. (Ahmad, Abu Daud, Trimizy, Nissai)

In "Takbir Aula" – at the commencement of prayer the hands can be elevated before saying that "Allah is great" can be elevated with saying that "Allah is great", can be elevated after saying that "Allah is great". The mention

of elevation is in above tradition of Hazrat Ibn-i-Umar R.A.

The elevation of hands with "Allah is great" is in another quotation by Hazrat Ibn-i-Umar R.A. in the same he mentions that "Allah is great" was said, then he (Prophet) elevated his hands. (Masnad-i-Ahmad)

The mention of elevation after saying that "Allah is great" is in the tradition of Hazrat Malik bin Huwaris R.A. that the Prophet said, "Allah is great" and elevated his hands. (Muslim)

But Hafiz Ibn-i-Hijar mentions, that he had not seen any person in agreement in elevating his hands before saying that "Allah is great".

2. Putting of right arm over the left arm:

Putting of right arm over the left arm in prayers is lawful. This is proved by eighteen companions and successors of the companions of the Holy Prophet by twenty traditions.

Hazrat Sehal bin Saad R.A. quotes that the people that is the companions of the Holy Prophet were ordered to put the right arm over the left arm in prayers. (Bokhari, Ahmad)

Hazrat Jabir R.A. quotes that the Holy Prophet happened to pass by a person who was saying his prayers putting the left arm over the right arm, the Prophet pulled his left arm and placed the right arm over the left arm. (Ahmad)

Where to place the hands? In this respect the predecessors observe three ways.

- i. Placing of hands on the chest.
- ii. Placing of hands over the navel.
- iii. Placing of hands beneath the navel.

So far as the placing of hand over the left arm is concerned that is proved by many correct traditions. So far as

the putting of hands on the chest, over the navel or beneath the navel, no correct tradition is proved in this respect. In every tradition there is some defect in some respect. So among the predecessors there was capacity for each as Imam Trimizy mentions, we give below each tradition in respect of three kinds of traditions.

- i. Hazrat Haleb Tai R.A quotes that he witnessed the Holy Prophet placing his right hand over the wrist of his left hand and placing the same over the chest. (Ahmad, Trimizy)

Imam Trimizy declares this tradition as an elegance.

- ii. Hazrat Abu Jahifa quotes that Hazrat Ali R.A declared that tradition was this that the hands should be placed beneath the navel. (Abu Daud, Ahmad, Ibn-i-Abi Sheba, Dar Qutni, Baihaqi)

Among the narrators of this tradition is one Abdul Rehman bin Ishaq Wasti whose dignity is weak regarding narration of tradition.

- iii. Jurair Ulzabi quotes that he witnessed Hazrat Ali R.A placing his hands over the navel. (Abu Daud)

The proof of this tradition is perfect or elegant but this was only an action of Hazrat Ali R.A.

3. Supplication for seeking legal advice (in religious matters) or SANA-PRAISE or supplication before "Al-Fatihah":

In this respect twelve supplications are proved from the Holy Prophet. For the sake of brevity, we mention below only three of these.

- i. Hazrat Abu Hurraira R.A quotes that the Holy Prophet when started his prayers saying "Allah is great", he remained silent before recitation of the Holy Quran. One day Hazrat Abu Hurraira R.A requested the Holy Prophet. "Oh, Prophet of Allah"! He offered his parents as a sacrifice for thee. At the

time of commencement of prayers and recitation from the Holy Qurān, he observed silence. Let him know the supplication of that time? He declared that he read the following supplication:

“Oh, Allah! Put farness between my sins and me as Thou has put farness between East and West.

Oh, Allah! Make me pure from my sins, as a white cloth is made pure from dirt.

Oh, Allah! Wash my sins with snow, water and hail.” (Bokhari, Muslim, Abu Daud, Nissai, Ibn-i-Maja)

- ii. Hazrat Ali R.A quotes that the Holy Prophet when stood for prayers and after its commencement by saying “Allah is great”. read the following supplication:

“I have changed my face together towards Thee, who created the heavens and earth and I am not among the polytheists. My prayer, My sacrifice, My life and death is for Allah, the Owner of whole Universe, there is no partner to Him. I have been ordered to be the first among the Muslims. Oh, Allah! Thou art is the Sovereign. There is none to be worshipped except Thee. Thou art is my Lord and am Thy bondsman. I have done injustice to myself. I confess my sins. Therefore exempt me from my all sins, With the exception of Thee, no other existence can forgive sins. Guide me to the best morality. None else can guide to the best morality with the exception of Thee. Turn away the bad morals from me. None else can turn away the bad morals with the exception of Thee. I say “Here I am to do” on Your call.

All goodness is vested in Thee. Evil cannot be attributed towards Thee. I want to come near Thee. Thou art Holy. Thou art High. I want forgiveness of my sins from Thee. I repent before Thy Highness."

- iii. Hazrat Umar R.A after saying "Allah is great" used to read this supplication:

"Oh, Allah! Thou art Holy and I praise and applause Thee. Thy name is with blessing. Thy magnificence and nobleness is High and there is none other to be worshipped except Thee." (Muslim, Dar Qutni, Trimizy)

Imam Ibn-i-Qayyum writes that this is proved that Hazrat Umar R.A in place of the Holy Prophet used to read this supplication in his prayers and read this in high voice and used to teach the people. Due to this reason this falls in the order of an exalted tradition.

4. **TA-AWUZ: or reading of "AAUZ BILLAH":**

After "Sana", the reading of "Aauz Billah" is desirable.

Allah Almighty Commands:

"And when thou recitest the Qur'an seek refuge in Allah from Satan the outcast". (Alnahl: The Bee : 98)

Hazrat Nafay bin Jabeer bin Mutam R.A quotes that after "Sana" the Holy Prophet did read "Sought refuge in Allah from Satan the Outcast". (Ahmad, Abu Daud, Ibn-i-Maja, Ibn-i-Habban)

There is difference of opinion that in prayers reading of "Aauz Billah" is in the "First raka't" or in every raka't. In the light of above verse it can be read in the beginning of every raka't but Hazrat Abu Hurraira R.A quotes that whenever the Holy Prophet got up for second raka't, he

started from "The opening" and never remained silent.
(Muslim)

5. AMEN:

For a person who prays whether he may be offering his prayers lonely or in congregation-whether a religious leader or a follower. It is lawful for him to say the word, "Amen" (Oh. Allah, Accept Thee) at the end of Al-Fatihah (The opening scripture). If the prayer is in the head, then the word "Amen" will be said in low voice and if the prayer is offered in high voice then "Amen" will be said in high voice.

Naeem ul Jahar narrates that he offered his prayers led by Hazrat Abu Hurraira R.A when he first read "In the name of Allah, the Beneficent, the Merciful" and then recited Surah Al-Fatihah and when he finished the same, he said "Amen" and the followers also said "Amen". After salutation Hazrat Abu Hurraira R.A remarked "I swear by the Lord, in whose hands is my life" that his prayer was resembling with the prayer of the Holy Prophet as compared with any of them. (Nissai, Ibn-i-Khazeema, Ibn-i-Habban, Ibn-i-Shahab)

"Ata" declares that he found two hundred companions of the Holy Prophet in the same mosque that when the leader of the prayer finished the opening scripture (Al-Fatihah by saying walazwalin), he heard the echo of "Amen".

Hazrat Ayesha R.A quotes that the Holy Prophet did declare that the Jews had shown so much jealousy on hearing salutation and Amen after the leader of the prayers, they had not shown anywhere else. (Ahmad, Ibn-i-Maja)

It is desirable to say "Amen" with the leader of the prayers and neither before nor after him.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that when the leader of the prayers said "Amen", they should join him in saying Amen. That the saying of Amen coincided with Amen of the angles, past sins of the person who

said Amen were pardoned. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

6. Reading of some portion of Qur'an after Surah Al-fatihah:

In the two raka'ts of morning and Friday prayers and in the first and second raka't of Zohar (Midday), Asr (After noon), Maghrib (Evening) and Isha (The prayer of the first watch of the night) prayers and in all raka'ts of traditional and voluntary prayers after Surah Al-Fatihah reading of some surah or some portion of the Qur'an is lawful.

Many traditions in this respect are a proof.

Hazrat Abu Saeed R.A quotes that they were ordered to recite Surah Al-Fatihah and alongwith it some part of the Qur'an, which was easy for them. (Abu Daud)

Hazrat Abu Qutawa R.A quotes that the Holy Prophet used to recite Surah Al-Fatihah and two other surahs in the first two raka'ts of Zohar (Midday) prayers and in the last two rak'ats only Surah Al-Fatihah and sometimes used to recite some other surah. The first rak'at was rather lengthy than the second one. In the similar way in Asr (Afternoon) and Fajar (Morning) prayers the first rak'at was lengthy than the second one. (Bokhari, Muslim, Abu Daud)

A few problems concerning reading (of Qur'an):

a. After Surah Al-Fatihah concerning reading:

Hafiz Ibn-i-Qayyum has described in detail in his book "Zadulmi'ad" whose extract we give as following:

In the morning prayers, the Holy Prophet used to recite from sixty to one hundred verses. Sometimes Surah "Qaf" was recited. Sometimes "Al-Takwir" – The over-throwing. Sometimes "Az-Zilzal" – The Earth quake (in both the raka'ts)

Once in a journey in morning prayers the Holy Prophet did recite Al-Falaq – The Day break An-Nas-Mankind also known as Al-Mu’awwadha teyn – The two cries for refuge and protection.

Once the Holy Prophet started prayer with “Al-Mu’minun” – The Believers, then came, the mention of Hazrat Moses and Aaron, the Prophet had a fit of cough and then proceeded into Ruku.

On Friday in the morning prayers the Holy Prophet used to recite Surah As-Sajda – The prostration and Surah Ad-Dahr-Time or Man. At the time of Zohar (Midday) sometimes the Prophet had a lengthy recitation. Hazrat Abu Saeed describes that when the Zohar prayers (Midday) was in standing then one could go to Baqih for a call of nature and after returning home performed ablution and could join the first rak’at with the prophet as the reading was lengthy. (Muslim)

In Zohar prayers the recitation was sometimes equal to Surah As-Sajdah – The Prostration some times equal to Surah Al-A’ala – The most high and while sometimes equal to Surah Al-Leyl – The night. Sometimes the Surah Al-Buruj – The Mansion of the stars and sometimes the Surah At-Tariq – The morning star was read.

The Asr (Afternoon) prayers of the Prophet was usually half than that of Zohar (Midday) prayers. The Zohar prayers were prolonged otherwise equal to that of Asr prayers.

In the Maghrib (Evening) prayers, the manner of the Holy Prophet was different from that of today. So far that sometimes the Prophet recited Surah Al-A’raf – The Heights in two rak’ats. Sometimes

Surah At-Tur – The Mount and Sometimes Surah Al-Mursalat – The Emissaries.

Allama Ibn-i-Abdul Bar declares that this is proved from the Holy Prophet that he recited the Surah Al-A'raf – The Heights in the Maghrib (Evening) prayers. Surah As-Saffat – Who sets Ranks was recited. Surah Ad-Dukhan – The Smoke was recited. Surah Al-A'ala – The Most High was recited. Surah Al-Mursalat – The Emissaries was recited.

This is also proved that the prophet used to recite small surahs also in Maghrib (Evening) prayers. All these things are proved from the right traditions of the Holy Prophet.

But in Maghrib (Evening) prayers, always reading of small surahs or reading one or two verses from large surahs is against the tradition which were practised by Marwan bin Hukam.

In Isha prayers the Holy Prophet did recite Surah At-Tin – The Fig and told Hazrat Ma'az R.A that the time of recitation for Isha was like Surah Ash-Shams – The Sun, Surah Al-A'ala – The Most High, Surah Al-Leyl – The night or equal to same.

With the exception of Friday and Eid prayers the Holy Prophet in Divine Commandment prayers did not recite appointed surahs.

Umro bin Shoaib quotes his father and grandfather that there was no surah large or small which was not heard by them being recited by the Holy Prophet in Divine Commandment prayers. (Abu Daud)

The manner of the Holy Prophet was to recite a complete surah but sometimes completed as single surah in two raka'ts. Sometimes he recited the beginning of some surah. There is no proof that the

Holy Prophet had recited a few verses from the middle or last portion of the surah. In the prayers of the Holy Prophet, the first rak'at was usually lengthy than the second one and the Fajar (Morning) prayer was lengthy than other prayers because the time for Fajar was of calmness and the angels of morning and evening came in this prayer as is proved by many traditions.

The Holy Prophet used to recite every verse by stopage with high voice and the pronunciation was prolonged.

b. The Things that are desirable during recitation:

It is desirable to recite the Holy Quran in prayers with melodious voice.

The Holy Prophet did order to make the voices melodious while reading the Holy Quran.

In another tradition the Holy Prophet did order that person was not among them, who did not read Qur'an with melodious voice. Yet in another tradition he ordered that the finest reading while reading Qur'an was of that person, when thou hear the same, presume that thou were feeling afraid of Allah.

In voluntary prayers, while reciting Qur'an, when there is verse of Divine Blessing, there seek desire of the grace of Allah and when there is verse of misfortune, there seek desire of refuge of Allah and when there is mention of Greatness and Power of Allah, there saying "Allah be praised" or "Allah of the Universe be greatly magnified" is lawful.

Hazrat Hazeefa bin Yaman R.A quotes that one night he offered his prayers alongwith the Holy Prophet. The Prophet started Surah Al-Baqrah. -The Cow. He thought that the Prophet will go into

Ruku after hundred verses, but he kept on reciting. He thought that the "Ruku" will be performed after the finishing of surah, but he started the Surah Al-Imran. –The Family of Imran and after finishing the whole surah, he started Surah Al-Nisa –Women. He recited the Qur'an with stoppage and calmness.

When there came a verse of Tasbih – The act of praising of Allah, He said "Allah be praised", when there came a verse of petition, he begged for the same and when there came a verse of refuge, he sought for refuge. (Muslim)

This act of praising of Allah, soliciting and seeking for refuge is desirable by every person whether he is praying alone, in congregation, follower or leading the prayers.

Any person who reads or hears, is not Allah the most conclusive of all Judges? For him it is desirable to say, why not, He is a witness to this and any person who reads or hears, is not Allah competent in giving life to the dead?

For him it is desirable to say, why not, He is a witness to this.

Any person who reads or hears, will these people believe in a second word after this Qur'an? For him it is desirable to say, He believed in Allah and any person who reads or hears, Praise the High and Eminent Cherisher.

For him it is desirable to say, his High and Eminent Allah is Holy.

Whether the same is in prayers or not.

- c. **The occasions for reading in high voice and in the head.**

In both rak'ats of Fajar (Morning) and Friday prayers and in the first two rak'ats of Maghrib

(Evening) and Isha prayers the reading will be in high voice and in all rakats of Zohar (Midday) and Asr (Afternoon) – prayers and in the third rakat of Maghrib (Evening) and in third and fourth rakats of Isha prayers the reading will be in the head.

In voluntary prayers in day time the reading will be in the head and at night time, it can be in high voice and also in the head but it is most excellent to keep voice in medium state. The detail will come in chapter under tahajjud – A prayer said after midnight.

7. A pause after surah Al-Fatihah and recitation:

After Surah Al-Fatihah before starting the second surah and after completion of recitation, before saying “Allah is great” to remain silent and a pause is desirable.

Hazrat Samra R.A quotes that the Holy Prophet observed pause at two places: One at the beginning of the prayer and secondly when the recitation was over. In another quotation a pause was observed after saying “Allah is great” and another after completion of Surah Al-Fatihah. (Abu Daud, Trimizy, Ibn-i-Maja)

8. Repeating the Muslim creed saying “Allah is Great” for transfer:

In prayers the transferring of one condition to the other at the call of “Allah is Great” is lawful. While getting up from “Ruku” saying “Sami Ullah Uliman Hamidah” – Allah Almighty listened who did his praise instead of “Allah is Great” is lawful.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet when stood for prayer said, “Allah is Great”. When he went into “Ruku” said “Allah is Great” while getting up from “Ruku”, he said “Sami Ullah -Uliman Hamidah” – “Allah Almighty listened who did his praise”. When in Qauma – “Standing erect after bending in prayer”, then said “Rabbana

lakal Hamad" – "Oh, our Cherisher, All praise is for Thee" then, while going into prostration said "Allah is Great" and did similarly in all rak'ats until he absolved himself from the prayers. This was the prayer of the Holy Prophet until he left this world. (Bokhari, Muslim, Ahmad, Abu Daud)

9. The manner of ruku and supplication:

By bowing in "ruku" and placing hands on the knees and keeping the back straight, the Divine Commandment is fulfilled but the tradition is while placing hands on the knees, the elbows should be kept away from the body and the fingers of the hands on the knees should be kept apart.

Hazrat Uqba bin Umro R.A offered his prayers and kept his elbows away from his body, kept the hands on the knees and spread his fingers apart and then stated that he had seen the Holy Prophet offering his prayers like this. (Ahmad, Abu Daud, Nissai)

Hazrat Abu Hameed R.A quotes that the Holy Prophet when performed "ruku" remained straight, neither moving the head upward and nor bending downward and kept his hands on the knees. (Nissai)

In "ruku" saying "Subhana Rabbi Al-Azim – "Glorifying Allah is high in dignity" is lawful.

Hazrat Uqba bin Aamar R.A quotes when the verse "Fasabbih Baisme Rabbak ul-Azim" – "Therefore (O, Muhammad) praise the name of Thy Lord, the Tremendous" was revealed, then the Holy Prophet ordered to make it for the "ruku", nine times, ten times and for eleven times can be said. Besides this supplication others can also be said in "ruku" and are lawful.

We give them below:

- i. This is a quotation from Hazrat Ali R.A that when the Holy Prophet performed "ruku", he read the supplication given below:

“Oh, Allah! I have done this “ruku” for Thee and I believe in You. I have surrendered myself upto Thee and I trust in Thee. Thou art is my Cherisher, my ears, my eyes, my palms of the hands, my bones, my muscles and all the things that are in my feet, they bend for the Protector of the world”. (Ahmad, Muslim, Abu Daud)

- ii. This is a quotation from Hazrat Ayesha R.A that the Holy Prophet in his “ruku” and prostration used to say as follows:

“Oh, Allah! Oh, our Cherisher! Thou art is Sacred and we describe, Your praise. Oh, Allah! Forgive me.” (Ahmad, Muslim, Abu Daud)

- iii. This is a quotation from Hazrat Ayesha R.A that the Holy Prophet in his “ruku” and “prostration” used to say the following supplication:

“Oh, Allah! Though art is sacred and free from every Fault and Defect and Lord of angels and Gibrael”.

10. SUPPLICATION OF QAUMAH (standing erect after bending in prayer):

While getting up from ‘ruku’ saying

“Sami Ullah Uliman Hamidah” – “Allah Almighty listened who did His praise and while standing erect after bending in prayer and saying “Rabbana lakal Hamad” – “Oh, our Cherisher! All praise is for Thee” is lawful.

If the person offering the prayers is alone, then he will say “Sami Ullah Uliman Hamidah” while getting up from “Ruku” and “Rabbana lakal Hamad” while standing erect. In case of congregational prayers the leader of the prayers will say both “Smaiullah Uliman Hamidah” and “Rabbana lakal Hamad” and the follower will only say “Rabbana lakal Hamad”.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet when lifted his back from 'ruku' he stated "Sami Ullah Uliman Hamidah" and when stood erect stated "Rabbana lakal Hamad". (Bokhari, Muslim, Ahmad)

Some other supplications in "Qaumah" are proved and we mention below some of these.

- i. Rafaa bin Rafih R.A quotes that one day they were offering their prayers led by the Holy Prophet and when he lifted his head from 'ruku' and stated 'Samiullah Uliman Hamidah', then from the followers one person read the supplication as mentioned below.

"Oh, our Cherisher! All praise is for Thee exceedingly Chaste and with Blessing".

When the Holy Prophet offered salutation, then he enquired who had just spoken? "That man replied that he had spoken Oh, the Prophet of Allah. The Prophet stated that he had seen more than thirty angels rushing forth towards this supplication that who wrote it first. (Ahmad, Bokhari, Malik, Abu Daud)

- ii. Hazrat Ali R.A quotes that the Holy Prophet when lifted his head from 'ruku' then read this supplication:

"Oh, our Cherisher! All praise is for Thee as much as heavens and as much as the earth and whatever is in between these and any thing after that or equal to that". (Ahmad, Muslim, Abu Daud, Trimizy)

- iii. Hazrat Abdullah bin Abbi Aufa R.A quotes that the Holy Prophet when lifted his head from 'ruku' then read this supplication:

"Oh, Allah! All praise in for Thee as much as heavens and as much as the earth and as much

as any thing which Thou wisheth after that. Oh, Allah! Make me chaste from the sins in the way as the white cloth is made clean from filth.” (Ahmad, Muslim)

- iv. Hazrat Abu Saeed Khudri R.A quotes that the Holy Prophet when said “Samiullah Uliman Hamidah” then read this supplication:

“Oh, Allah! Our Cherisher, All praise is for Thee as much as heavens and as much as the earth and as much as any thing which Thou wisheth after that. Oh, the Owner of Praise and Greatness! This is the thing saying of which is the right of the bondsman and among us every one is your slave. And the thing Thou can withhold no body can confer and the thing Thou can grant no body can withhold and the greatness of a person is of no use near Thou”. (Ahmad, Muslim, Abu Daud)

11. The manner of going to and getting up from Prostration:

While going for prostration the knees should be placed first on the ground followed by hands, while getting up the hands should be lifted first from the ground followed by the knees.

Hazrat Voyal bin Hajar R.A quotes that he observed the Holy Prophet that when he prostrated he placed his knees first on the ground before his hands and when he got up he lifted his hands first from the ground before his knees. (Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

12. The manner of Prostration:

The following things are lawful in prostration.

Hazrat Abdullah bin Bajaina R.A quotes that the Holy Prophet when prostrated kept his both arms away from his sides. So that the armpits were visible. (Bokhari, Muslim)

Hazrat Braa bin Aazib R.A quotes that the Holy Prophet did state that whenever they go into prostration, place their hands on the ground and the elbows should be lifted up. (Muslim)

But in this respect moderation is also necessary.

- i. Hazrat Anas R.A quotes that the Holy Prophet did order that moderation should be observed in prostration and no body among them should spread his arms like a dog. (Bokhari, Muslim, Abu Daud)
- ii. Keeping together the fingers of the hands is a quotation of Hakam and Ibn-i-Habban that the Holy Prophet when performed 'ruku', kept his fingers apart and in the case of prostration, kept the fingers together.
- iii. Placing of both the hands equal to shoulders or ears. In this respect there are two types of traditions.
- iv. Placing the fingers of the hands and feet towards Ka'abah.

Hazrat Abu Hameed R.A quotes that the Holy Prophet when prostrated neither placed his arms spread nor pulling them but placed the fingers of both the feet towards Ka'abh. (Bokhari)

- v. Keeping the Belly away from the thighs.

Hazrat Abu Hameed R.A also quotes that when the Holy Prophet performed prostration, he kept his both thighs spreaded in the way that the belly was in no way on any part of the thighs. (Abu Daud)

13. Supplication of prostration:

In prostration saying of "Subhana Rabbi Yalaala" – "My Exalted, Most Excellent Lord is Holy" is lawful. In this respect there are many traditions but one tradition by Hazrat Uqba bin Aamar R.A is that when the verse "Sabbih Isme Rabbakul Aala" – "Praise the name of Thy Lord, the Most

High" was revealed then the Holy Prophet ordered to make it for their prostrations. (Ahmad, Abu Daud, Ibn-i-Maja, Hakam)

Although in "ruku" and prostration saying for once "Subhana Rabbi Al-Azim" – Glorifying Allah is High in Dignity" and "Subhana Rabbi Yalaala" – "My Exalted, Most Excellent Lord is Holy", the expression of the Divine command is made in calmness but from the traditions it appears that this act of praising Allah should be done at least for three times and more than this for five, seven, nine, ten or eleven times and if the man is offering prayers as all alone then this act of praising Allah should be said to the maximum.

Besides this act of praising Allah in prostration many supplications are proved by the traditions and we mention a few of these as following:

- i. Hazrat Ali R.A quotes that the Holy Prophet used to recite this supplication in prostration:

"Oh, Allah! I prostrated before Thee, I believed in Thee and surrendered myself before Thee. My face has prostrated before Thy Holy Being who gave him birth and finest appearance, who gave him ears and eyes. Therefore Allah be with Blessings who is the finest Creator". (Muslim, Ahmad)

- ii. Hazrat Ibn-j-Abbas R.A quotes that the Holy Prophet at the time of after midnight prayer in prostration recited this supplication:

"Oh, Allah! Illuminate my heart, Illuminate my ears, Illuminate my hearing, Illuminate my right side, Illuminate my left side, Illuminate my front and back, Illuminate me from upper and lower sides and Illuminate me". (Ahmad, Muslim)

- iii. Hazrat Ayesha R.A quotes that on one night she did not find the Holy Prophet in his bedding. She tried

to search him with her hand. Then the Holy Prophet was offering prayers and in prostration was reciting this supplication:

“Oh, my Cherisher! Grant my soul fear of Allah. Thou is able to keep it undefiled (pure) most of all. Thou art is the Lord and Doer of it”. (Ahmad)

- iv. Hazrat Abu Hurraira R.A quotes that the Holy Prophet recited this supplication in prostration:

“Oh, Allah! Forgive all my sins, small or large, foremost, past, visible and hidden”. (Muslim, Abu Daud)

- v. Hazrat Ayesha R.A quotes that on one night she did not find the Holy Prophet, when seen he was found in the mosque and in prostration was reciting this supplication:

“Oh, Allah! I seek refuge of your willingness rather than your displeasure, I seek refuge of your forgiveness and pardon rather than your punishment. I seek refuge of Thee from you. I cannot count Thy praise and applause. Thou art is like this as Thou has said Thy praise and applause”. (Muslim, Abu Daud, Trimizy)

- vi. Hazrat Ayesha R.A quotes that on one night she did not find the Holy Prophet, when seen he was in ‘ruku’ or ‘prostration’ was reciting this supplication:

“Oh, Allah! Thou art is Holy and I praise Thee. There is no one to be worshipped except Thee”. (Ahmad, Muslim, Nissai)

- vii. The Holy Prophet used to recite this supplication in prostration:

“Oh, Allah! Pardon my errors and ignorance and pardon the excesses committed by me and pardon the thing Thou knowest in me more

than myself. Oh, Allah! Pardon my seriousness, my un-seriousness, my mistakes committed intentionally or unintentionally. All these things are in me. Oh, Allah! Forgive all my sins committed in the past or foremost, hidden and visible. Thou art is my Allah. There is no God except Thee”.

The supplication in prostration is accepted soon. The Holy Prophet did order that anyone of them was quite near his Lord in a state of prostration therefore he should in this state wish for His blessings to the maximum.

It is unlawful to recite the Holy Qur'an in 'prostration' and 'ruku'. The Holy Prophet did say, that he was forbidden to recite the Holy Qur'an in 'ruku' and 'prostration'. (Ahmad, Muslim)

14. The manner of sitting between two prostrations and Supplication:

The lawful and most excellent form of sitting between the two prostrations is that the left foot should be spread down and sat on the same and the right foot should be put upright and erect so that the fingers may be facing towards Kaa'bah.

Hazrat Ayesha R.A quotes that the Holy Prophet spreaded his left foot and the right foot was kept upright and erect. (Bokhari, Muslim)

Hazrat Ibn-i-Umar R.A declared that the tradition of the Holy Prophet in prayer was that the right foot be kept upright and erect and the fingers of the same should be towards Kaa'bah and sitting be kept on the left foot. (Nissai)

About sitting one form is known as "Iqaa" (sitting) which has two aspects.

- i. Keeping both the feet upright and erect and sitting on the heels or ground.
- ii. Spreading both the feet and sitting upon them.

Before these aspects are considered by ancestors of masses (including four authorities in religious matters) as unpleasant.

Also Hazrat Abu Hurraira R.A quotes that the Holy Prophet forbade him from three things in prayers first striking with the beak like a cock (Prostration in haste). Secondly sitting like a dog and thirdly peeping on the sides like a fox. (Ahmad, Baihaqi, Tibrani)

Between both the prostrations, following two supplications are mentioned in the traditions.

- i. "Oh, Allah! Forgive me, Oh, Allah! Forgive me".
(Nissai, Ibn-i-Maja)
- ii. Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet in between both the prostrations used to recite this supplication.

"Oh, Allah! Forgive me. Have Mercy upon me
Grant me Safety, guidance and subsistence".
(Abu Daud, Ibn-i-Maja, Hakam, Trimizy)

Both these quotations regarding a proof are elegance
(of average class.)

Between the both prostrations, there is
misunderstanding that supplication is being
desirable.

15. Meeting Rest:

This means that after first and third raka't after completing both the prostrations to get up for second and fourth raka't after sitting for a while.

Hazrat Malik bin Huwairis R.A quotes that he saw the Holy Prophet offering his prayers and when he was in odd raka't did not get up for the next raka't just after sitting straight. (Bokhari, Ahmed, Abu Daud, Trimizy, Nissai)

16. The manner of sitting in the last "Tashahhud" and Raising of forefinger for signal:

To sit in "Tashahhud" and to jerk the forefinger of the right hand at saying "I bear witness that there is no God except Allah" and pointing the finger towards place of prostration is lawful.

Hazrat Ibn-i-Umar R.A quotes that when the Holy Prophet sat for "tashahhud", he placed his right hand on the right thigh and his left hand on the left thigh. He brought together all his fingers (of the right hand) and pointed with the finger next to thumb. (Muslim)

Hazrat Voyal bin Hajar R.A quotes that he (The Holy Prophet) raised his finger and he saw that was being moved and reciting the supplication: (Abu Daud)

The state of sitting in first "Tashahhud" is the same as that of sitting between two prostrations but the state of sitting in second "tashahhud" is that the right foot should be upright and erect and the left foot should be spread down that it comes below the right foot and sitting be done on the ground. This kind of sitting is called "Toruk".

Hazrat Abu Hameed R.A while telling the state of prayers of the Holy Prophet declares that when he sat in the second "rakat" spreaded his left foot and sat there and the right foot was kept upright and erect and in the last "rakat" pulled his left foot and kept the right foot upright and sat on the ground. (Bokhari)

17. "Darud" – Salutation (of Prophet Muhammad):

In the last "raka't" of prayer after "Tashahhud", reading salutation (of Prophet Muhammad) is lawful.

In different correct traditions the different words about salutation, all can be accumulated altogether.

"Oh, Allah! Send salutation on your bondsman and messenger Muhammad, who is an illiterate prophet and send salutation on the descendants of Muhammad and his

wives who are the mothers of the believers and send salutation on his descendants and all family members as though has sent salutation on Ibrahim and his descendants. No doubt Thou art is worthy of praise and owner of Greatness. Oh, Allah! Descend blessings on the illiterate Prophet Muhammad, on his wives and his descendants as Thou has sent blessings on Ibrahim and his descendants. No doubt Thou art is worthy of praise and owner of Greatness among all learned men.” (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Ibn-i-Maja, Nissai)

18. Supplications before Salutation:

After “Darud” and before salutation, supplication is lawful. For this occasion there are many supplications in the traditions. Due to brevity, we are copying only eight of these.

- i. Hazrat Abu Bakar Siddiq R.A quotes that the Holy Prophet taught him this supplication for reciting in the prayers.

“Oh, Allah! I have done much injustice to myself and no existence except Thee, can forgive the sins. Therefore Thou from Your side grant me remission and have pity on me. Certainly Thou art is forgiver and able to feel pity for me.” (Bokhari, Muslim)

- ii. Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that when someone among them read “Tashahhud”, he should seek protection from “Allah” for four things and should recite this supplication:

“Oh, Allah! I seek Thy refuge from the torment of hell, from the torment of grave, from the trial of life and death and from the trial of (Dajjal) antichrist.” (Bokhari, Muslim)

- iii. Hazrat Ali R.A quotes that the Holy Prophet used to recite this supplication between "Tashahhud" and "Salutation".

"Oh, Allah! Forgive all my sins, foremost, past, visible and hidden. Forgive my excesses and forgive my that sin which Thou knowest better about me than myself. Thou is the executor of foremost and past. There is none to be worshipped except Thee." (Muslim)

- iv. Hazrat Shaddad bin Aus R.A quotes that the Holy Prophet used to recite this supplication in his prayers.

"Oh, Allah! I seek from Thee steadfastness and determination in work of beneficence. I seek from Thee gratitude of Thy favour and dignity of Divine guidance in Thy Divine Worship. I seek from Thee perfect heart and true tongue. I seek from Thee virtue that is good in your knowledge. I seek refuge from Thee that is evil in your knowledge and seek pardon on that sin which Thou knowest." (Nissai)

- v. Hazrat Ibn-i-Masood R.A quotes that the Holy Prophet taught him this supplication for reciting.

"Oh, Allah! Fill our hearts with affection and make us improved. Guide us towards manners of peace. Take us out of darkness and guide us towards brightness. Defend us from all open and hidden evils. For us bless our ears, eyes, hearts, wives and descendants. Keep an eye of favour on us. No doubt Thou art is the approver of repentance and executor of mercy. Make us thankful, a praise worthy, an acceptable of your blessings and make the same perfect for us". (Abu Daud)

- vi. Hazrat Ammar bin Yasir quotes that the Holy Prophet recited this supplication in prayers.

“Oh, Allah! Through your fore knowledge and through your Divine power on creatures, keep me alive upto that time when you consider life better for me and lift me from this world when you consider death better for me. I openly feel terrified from you publicly and hidden. In speaking truth in every condition in gladness and grief remaining in moderation in pleasant circumstances or destitution (poverty). In gaining fortune and enjoyment in looking towards Thee and demand Divine guidance in having desire of meeting Thee. I seek refuge from Thee from the harm of harming talk and from trial leading astray. Oh, Allah! decorate us with beauty of faith. Lead us to be guided and to guide others.”

- vii. Hazrat Anas R.A quotes that he was standing with the Holy Prophet and a person was offering his prayers. When he went into ‘ruku’ and did ‘Tashahhud’, then he recited this supplication.

“Oh, Allah! I humbly request Thee through the source that all praise and applause is for Thee. There is none to be worshipped except Thee. Thou art is the bestower and creator of earth and heavens. Oh, the owner of Greatness and Excellence, Oh, always alive and standing firm, I humbly request Thee.”

The Holy Prophet declared to his companions.

“Did they know that through which source that person had offered his supplication?”

They replied that Allah and his messenger know better. The Prophet declared, “I swear by the

endowed with in whose hands is the life of Muhammad, this person put his request before Almighty Allah through the source of his great name (Almighty Allah) the source with which he has requested grants acceptance of the same and when he is asked grants the same." (Nissai)

- viii. Umair bin Saad R.A describes that Hazrat Ibn-i-Masood R.A used to teach them "Tashahhud" then declared when someone of them got disengaged from "Tashahhud", he should recite this supplication.

"Oh, Allah! I ask Thee for the beneficence which I know or do not know.

Oh, Allah! I ask Thee for the beneficence that was demanded from you by your virtuous bondsmen and I ask for your refuge from that every evil that your virtuous bondsmen demanded refuge from that. Oh, our Cherisher! Grant us goodness in this world and in the life hereafter and save us from the torment of fire."

After this Hazrat Ibn-i-Masood R.A declared that no prophet or virtuous bondsman did not pray which did not include this supplication. (Ibn-i-Abi Sheba)

19. After Salutation Recitals and Supplications:

After salutation recital of the praise of Allah and supplication is lawful. For this occasion many recitals from traditions are proved. We mention a few among these.

- i. Saying Allah is great in high voice.

Hazrat Abdullah bin Abbas R.A quotes that he recognized the finishing of prayers of the Holy Prophet by his saying praise of Allah – "Allah is great". (Bokhari, Muslim)

- ii. Hazrat Soban R.A quotes that the Holy Prophet when returned from his prayers, then he said for

three times "May Allah forgive me" and then declared this:

"Oh, Allah! Thou art is owner of safety and able to grant safety.

Oh, owner of Greatness and Excellence. Thou art is with blessings".

- iii. Hazrat Maaz bin Jabbal R.A quotes that one day the Holy Prophet held his hand and declared "Oh, Maaz! That he had affection for him."

Hazrat Maaz R.A solicited

"Oh, the Prophet of Allah! My parents may be devoted to you that he also had affection for him".

After this Prophet declared.

Oh, Maaz, I advise you not to leave this recital of the praise of Allah after any prayer.

"Oh, Allah! Grant me Divine Guidance to say thanks and recital of the praise of Allah and pray Thee in a preferable way". (Ahmad, Abu Daud, Nissai, Ibn-i-Khazeema, Hakam)

- iv. Hazrat Abdullah bin Zubair R.A quotes that the Holy Prophet used to declare after the prayers.

"There is none to be worshipped except Allah. He is all alone and there is no accomplice to Him. He is the owner of empire and all praise and applause is for Him and he is mighty on all things. On dependence of Allah is might and desire. We do not pray anybody except Him. He is master of graciousness superiority and fortune and of fine praise and applause. There is none to be worshipped except Allah. For Him we make pure submission and obedience

whether the infidel may dislike.” (Ahmad, Abu Daud, Nissai)

- v. Hazrat Mughira bin Shouba R.A quotes that the Holy Prophet used to declare after every Divine prayer:

“There is none to be worshipped except Allah. He is all alone and there is no accomplice to Him. He is the owner of the empire and all praise and applause is for Him and He is mighty on all things. Oh, Allah! which Thou confers none is there to with hold the same and which Thou withholds none is there to confer and in your contest the greatness of a person does not render any service”. (Ahmad, Bokhari, Nissai)

- vi. Hazrat Aqba bin Aamir R.A describes that the Holy Prophet ordered him to recite after prayers the surahs of

“Qul Howallah” – The Unity.

“Qul Auz Birabbil Falaq” – The Day Break

“Qul Auz Birabbil Nas” – Mankind. (Ahmad, Abu Daud, Trimizy, Nissai)

- vii. Hazrat Ali R.A quotes that the Holy Prophet did declare that anybody who recited “Ayat ul Kursi” after Divine Command prayers, he became into custody of Allah till next prayers. (Tibrani)

The proof of this tradition is not too strong.

- viii. Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that anybody who after prayer said

“Subhan Allah”. – Allah is Undefined – 33 times.

“Alhamadolilah” – Praise is only for Allah – 33 times.

“Allah-O-Akbar” – Allah is Great – 33 times.

and after completing 99 times, in the end recited

“There is none to be worshipped except Allah He is all Alone

and there is no accomplice to Him.

He is the owner of Empire

and all praise and applause is for Him

and He is mighty on all things”.

His sins are forgiven even if they were equal to the scum of the sea. (Ahmed, Bokhari, Muslim, Abu Daud)

- ix. Hazrat Kaab bin Ajra R.A quotes that the Holy Prophet did declare that there were certain supplications after the prayers, the person who recited the same never faced unsuccessfulness:

Subhan Allah – Allah is Undefined – 33 times.

Alhamdo lillah – Praise is only for Allah – 33 times.

Allah-O-Akbar – Allah is Great – 34 times.
(Muslim)

- x. Hazrat Ali R.A quotes that once he alongwith Hazrat Fatima R.A went to the Holly Prophet for the demand of a female servant who could assist them in household affairs. The Holy Prophet refused them and declared may he not offer to them a better thing than their demand?

They both requested to tell them the needful. He declared that there were certain words that had been instructed by the angel Gibrael. Both of them after every prayer should recite

Subhan Allah – Allah is Undefined – 10 times.

Alhamdo lillah – Praise is only for Allah – 10 times.

Allah-O-Akbar – Allah is Great – 10 times.

And whenever they went to sleep then recite

Subhan Allah – Allah is Undefined – 33 times.

Alhamdo lillah – Praise is only for Allah – 33 times.

Allah-O-Akbar – Allah is Great – 34 times.

- xi. There is a quotation of Bokhari and Trimizy that Hazrat Saad bin Abi Waqas R.A used to teach his children these sayings as the instructor taught the children to write that the Holy Prophet seeked refuge of Allah through these sayings after the prayers.

“Oh, Allah! I seek refuge from Thee from parsimony and seek refuge from Thee from cowardice and I seek refuge from Thee till my return to the unserviceable age and I seek refuge from Thee from the trial and mischief of the world and I seek refuge from Thee from the torment of the grave.”

THINGS THAT ARE LAWFUL IN PRAYERS

The following things are lawful in prayers.

1. **WEEPING:**

Allah Almighty Commands:

“When the revelations of the Beneficent were recited unto them, they fell down adoring and weeping.”

Hazrat Abdullah bin Shakhir quotes that he looked at the Holy Prophet when he was offering his prayers and cries of weeping were coming out of his chest as the voice came out of a boiling, cooking pot. (Ahmad, Abu Daud, Nissai, Trimizy)

Hazrat Ali R.A quotes that on the day of battle of Badar there was no rider among them with the exception of Midqad bin Aswad R.A and none to stand at night with the exception of the Holy Prophet as he was offering his prayers under a tree and weeping till the day had broken. (Ibn-i-Habban)

Hazrat Ibn-i-Umar R.A quotes that the ailment of the Holy Prophet increased and he was informed about prayer time, then ordered to ask Abu Bakar R.A to lead the prayers.

“Hazrat Ayesha R.A said that Abu Bakar R.A was a tender hearted person and when he recited the Holy Qura'n could not tolerate weeping”.

The Holy Prophet ordered him to lead the prayers. Hazrat Ayesha R.A again repeated her talk. The Holy Prophet ordered again to tell him to lead the prayers and remarked “You women are like the women of the time of Joseph.” (Bokhari)

2. **HEMMING:**

Hazrat Ali R.A quotes that he at a particular time used to attend the Holy Prophet and sought his permission. If the Prophet was in his prayers, he hemmed and he entered in and if he was unoccupied, then granted permission. (Ahmad, Nissai)

3. ATTENTION (Calling for consideration):

In Divine Commandment prayers attention is unlawful. In other prayers under severe need it is lawful.

Hazrat Abu Dardaa R.A quotes that the Holy Prophet did declare

“Oh, people! take care of attention in prayers”

So he who pays attention, he negates his prayers but in prayers other than Divine Command if he is subdued but be careful never to be subdued in Divine Command prayers. (Masnad Imam Ahmad)

Hazrat Anas R.A quotes that the Holy Prophet did declare.

“Take care of attention in the prayers, because in prayers there is destruction due to it and if it is, unavoidable then take attention in “Tattooa” (other than Divine Command prayers) but never in Divine Command”. (Trimizy)

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet was offering his prayers paying attention to right and left but never turning his neck towards back side.

4. KILLING OF SNAKE, SCORPION, HORNET AND OTHER POISONOUS AND HARMFUL CREATURES:

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare “To kill in prayers two black creatures, snake and scorpion”. (Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

5. WALKING A LITTLE UNDER HARSH NEED:

Hazrat Ayesha R.A quotes that the Holy Prophet was offering his prayers at home and the door was closed from inside. She came and got the door opened. He opened the door by walking and went back to his place of prayers. The door was in front of him. (Ahmad, Abu Daud, Nissai, Trimizy)

Hazrat Ayesha R.A also quotes that when the Holy Prophet offered his prayers and any person wanted to get the door opened and the door was either in the front or on the right

side or on the left side, he opened the door and never turned his back towards Kaa'bah. (If the door was on his back, he never opened the door). (Dar Qutni)

Hazrat Arziq bin Qais R.A quotes that Hazrat Abu Barza Aslami R.A was on a canal bank in Ahwaz (A city of Iraq) and the reins of his horse were in his hand. He started his prayers and the horse began to move backwards. He also started to move backwards alongwith the horse. One man among the schismatics (Khawarij) said.

Oh, Allah! Debase this old man, How he was offering his prayers? After finishing his prayers, he said that he had heard his talk. As he had remained alongwith the Holy Prophet in six, seven or eight wars against infidels and had carefully seen the Holy Prophet. In the matter of religion he had granted many facilities which were observed by him.

His backward movement alongwith the horse was much easier task than leaving him. So that he will come back to his destination and catching him again would have been a difficult task for him and Hazrat Abu Barza R.A offered two rakats of the afternoon prayers (as he was offering (Farz) Divine Commandment prayers). (Ahmad, Bokhari, Baihaqi)

Walking a little under harsh need in every prayer is lawful whether in Divine Commandment prayers or otherwise but by walking too much in Divine Commandment prayers, they become null and void.

6. LIFTING OF A CHILD:

Hazrat Abu Qutawa R.A quotes that the Holy Prophet offered his prayers and his grand daughter Imama daughter of Zainab R.A was on his neck. He went into 'ruku' then she was brought down and when he got up after prostrations, she was again brought upon the neck.

Hazrat Umro bin Salim R.A describes that this happened in the morning prayers. (Muslim, Ahmad, Nissai)

Hazrat Shaddad R.A quotes that one day in Zohar (Midday) or Asr (Afternoon) prayers time, the Holy Prophet came from outside and was lifting Hassan R.A or Hussain R.A. The Holy Prophet stepped forward and said "Allah-O-Akbar – Allah is Great for prayers. During the prayers in one prostration his head remained on the ground for a long time and Hazrat Shaddad R.A lifted his head and observed that the Holy Prophet was in prostration and the child was sitting on his back, so he again went into prostration. When the prayer was finished, the people requested the Holy Prophet, "Oh, The Messenger of Allah! Today you performed a very lengthy prostration during the prayers so far we doubted that some misfortune has been experienced by you or the Divine revelation is being descended upon you". He declared that nothing had happened out of these two but his son had ridden upon him and was unpleasant for him to let him down before his desire. (Ahmad, Nissai, Hakam)

7. REPLY TO SALUTATION BY SHAKING A FINGER, HAND OR HEAD:

Hazrat Jabir R.A quotes that the Holy Prophet sent him for an affair while going towards Mastalaq when he came back the Prophet was offering his prayers on a camel. He talked to him and the Prophet shook his hand. He again talked and was replied by shaking his hand (He indicated with his hand).

He had heard that the Prophet was reciting the Quran. Then he indicated with his head. When he disengaged from the prayers then declared that what had been done for which affair he was sent and that he had not replied so as he was offering his prayers. (Ahmad, Muslim)

Hazrat Sohaib R.A quotes that the Holy Prophet was offering his prayers and while passing near him, he saluted and the reply was given by the indication of a finger. (Ahmad. Trimizy)

Hazrat Abdullah bin Umar R.A enquired from Hazrat Bilal R.A that when people saluted the Holy Prophet when he was in prayers then how did he reply to them? He said that the reply was in the indication of the hand. (Ahmad, Abu Daud, Ibn-i-Khazeema)

8. SAYING OF SUBHAN ALLAH – ALLAH BE PRAISED – HOLY ALLAH! AND CLAPPING OF THE HANDS:

While offering the prayers, one faces a situation that he wants to challenge or caution the others (for example when the leader of the prayers commits some mistake and it is intended to inform him) then for men saying of “Subhan Allah” and for women clapping of the hands (the fingers of the right hand should be struck on the palm of the left hand) is lawful.

Hazrat Sehal bin Saad Saadi R.A quotes that the Holy Prophet did declare that when some thing happened in a prayer then they should say “Subhan Allah”. Clapping of hands was for women only and saying of “Subhan Allah” was for men. (Ahmad, Abu Daud, Nissai)

9. OMISSION OF THE QURAN BY THE LEADER OF THE PRAYERS AND TO PUT WORDS IN HIS MOUTH:

While offering prayers if the leader of the prayers forgets some verse or recites in a wrong way, then putting the right words in his mouth is lawful.

Hazrat Ibn-i-Umar R.A quotes that the Holy Prophet led a prayer, while reciting the Holy Quran he had a similarity of two words. When the prayers were over then he declared to Hazrat Abbi bin Kaab R.A that was he with them in the prayers? He replied in affirmative then the Prophet declared that why he did not remind him? (Abu Daud)

Hazrat Misor bin Yazid Malki R.A quotes that the Holy Prophet offered his prayers and left one verse. In the end certain person talked about the same omission, then the

Prophet declared that why he did not remind him? (Abu Daud, Ibn-i-Maja)

Hazrat Ali R.A describes, when the leader of the prayers wanted the right words, then put right words in his mouth.

10. TO PROSTRATE ON CLOTH OR TURBAN AS AN EXCUSE:

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet was offering his prayers in one cloth sheet and rescued himself from cold or heat with its surplus portion. (Masnad-i-Imam Ahmad)

11. OFFERING OF PRAYERS WITH SHOES ON:

It is lawful to offer prayers with shoes on. (When there was no putrification on the shoes).

Hazrat Saeed bin Yazid quotes that he enquired from Hazrat Anas R.A that did the Holy Prophet offer his prayers with shoes on? He replied in affirmative. (Muslim)

12. APPREHENSION IN HEART AND SCATTERED IDEAS:

While offering prayers if there were scattered ideas in the heart, the prayer does not become null and void.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that when, 'Azan' – Call for prayers was said then the 'Satan' ran away so that he may not hear the 'Azan' and there was danger to him of being exposed. When the 'Azan' was over he returned and brought different scattered ideas in human hearts, so that the person concerned forgot that how much prayer he had offered. If someone of them forgot about number of rakats, whether three or four rakats have been offered, that he should perform two prostrations while sitting. (Bokhari, Muslim)

Hazrat Umar R.A states that he sent his army while he was in prayers. (That sometimes his mind turned towards readiness of the army).

One should try to dispel scattered ideas from the heart and remain busy in his prayers with full attention. As the attention decreases in the prayers, similarly the reward also decreases.

Hazrat Ammar bin Yasir R.A quotes that the Holy Prophet did declare that the man returned from the prayers but the reward for prayers was written down for him as ten, nine, eight, seven, six, five, four, three or half part. (Abu Daud, Nissai, Ibn-i-Habban)

13. BLOWING THE GROUND FOR CLEANLINESS FOR PROSTRATION:

Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet in prayers for solar eclipse (for cleanliness of ground for prostration) blew down. (Ahmad, Abu Daud, Trimizy, Nissai, Bokhari)

It is better not to blow.

Hazrat Umme Salma R.A quotes that a boy named Yassar blew down in the prayers. Then the Holy Prophet declared "Make your faces polluted with dust for Allah". (Masnad-i-Imam Ahmad)

14. CLOSING OF THE EYES:

It is lawful to close the eyes during the prayers. The disgusting tradition that has been mentioned in this regard is not correct.

ADVANTAGE:

Imam Ibn-i-Qayyum states if by closing the eyes there is no interruption in humility, then closing of the eyes is better. If there is something before the person who prays and there is danger of division of thought by gazing at the same, then there is no disagreeableness in the closing of eyes. In such condition saying it most excellent than disgusting is much near the laws of equity.

15. SAYING OF PRAYERS IN ONE CLOTH:

For men in hour of need it is lawful to offer prayers in one cloth. For a woman if there is one shirt only, she can offer the prayers with the condition that the shirt must cover upper portion of her feet.

16. PRAYING WITHOUT COVERING THE HEAD:

It is lawful to offer prayers without covering the head.

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet some times prayed with naked head. (Ibn-i-Asakar)

THINGS TO BE AVOIDED IN PRAYERS

In the chapter – Prayers – Traditions – (Ordinance of Religion) Traditions have been mentioned and leaving of any one of these is disgusting. Besides these the following things are to be avoided in prayers.

1. To put to right the clothes, body or ground:

Hazrat Maiqab R.A quotes the Holy Prophet did declare that while offering prayers do not pass the hands on small round stones. (It may be known that the floor of the mosque in the days of Holy Prophet was of unbaked material and small round stones were spread on the same)

If it was necessary for them to do so, then level the stones for once only. (Bokhari, Muslim, Abu Daud, Ahmad, Trimizy, Nissai, Ibn-i-Maja)

Hazrat Abu Zar R.A quotes that the Holy Prophet did declare that when some one of them stood in prayers then Divine blessing was in front of him and he should not pass the hands over the stones (To level the same for prostration). (Masnad-i-Imam Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

2. To put the hand on the back:

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did forbade to put the hand on the back. (Abu Daud)

3. To look on the sky:

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that some people in their prayers look on the sky. They should not do so otherwise their look will be carried off. (Ahmad, Muslim, Nissai)

4. To face something in front which produces carelessness in prayers:

Hazrat Anas R.A quotes that Hazrat Ayesha R.A had a thin curtain which she used to hung in a certain portion of her home. On this the Holy Prophet did declare to remove the same as the pictures on it came before him. (Bokhari)

Hazrat Ayesha R.A quotes that the Holy Prophet did offer his prayers in her woolen shawl that had stripes then he declared that these stripes diverted his intention. Take it to Abu Jehm R.A (who had gifted the same to the Holy Prophet) and exchange it with his thick sheet. (That had no stripes). (Bokhari, Muslim)

5. Indication with hands while saluting:

Hazrat Jabir bin Samra R.A quotes that they were offering their prayers led by the Holy Prophet. He did declare that why they indicate salutation with hands as they were the tails of enraged horses? This was sufficient for one among them to say salutation with his hands on his thighs. (Nissai)

6. To hang the cloth and cover the face:

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did forbid that any person should hang his cloth and cover his face. (Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Hakam)

7. Offering of prayers in the presence of meals:

Hazrat Ayesha R.A quotes that the Holy Prophet did declare that the meals were arranged and the prayer was getting ready, then first take the meals. (Ahmad, Muslim)

Hazrat Nafay quotes that when meals were served for Hazrat Abdullah bin Umar R.A and the prayers were in the process of standing, then he did not turn up for prayers unless he had finished his meals, so far he was hearing the voice of the leader of the prayers reciting. (Bokhari)

8. Offering of Prayers while restricting urine and faeces:

Hazrat Ayesha R.A quotes that she heard the Holy Prophet declaring

“No one among you should offer his prayers in the presence of meals and while restricting urine and faeces.”
(Ahmad, Muslim, Abu Daud)

9. Offering of voluntary prayers in sleepy condition:

Hazrat Ayesha R.A quotes that the Holy Prophet did declare that when some one of them felt drowsiness, then he should go to sleep, unless his sleep was over. If he would offer the prayers feeling drowsiness then felt there was possibility that while begging pardon he may abuse himself. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

10. To reserve a particular place in the mosque for prayers:

Hazrat Abdur Rehman bin Shabbel R.A quotes that the Holy Prophet forbade to strike with the beak like a crow, to spread the hands like a beast and to reserve a particular place in the mosque for prayers like a camel. (Ahmad, Ibn-i-Khazeema, Ibn-i-Habban, Hakam)

11. To put the fingers of both the hands into each other:

Hazrat Abu Saeed R.A quotes that the Holy Prophet did declare that when some one of them was in a mosque, he should not put the fingers of the hands into each other. When some one of them remained in the mosque, he was considered in state of prayers, unless he got out of the mosque. (Masnad-i-Imam, Ahmad)

12. Help of the hands while sitting and getting up:

Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet did forbid to seek help of the hands for sitting. (Ahmad, Abu Daud)

But it is lawful to seek help of the hands, stick or pillar in old age or due to some disease. Hazrat Umme Qais R.A quotes

that when the Holy Prophet grew old and his body flesh increased then in prayers he sought the help of a pillar. (Abu Daud)

13. To fasten the hair from behind:

Hazrat Ibn-i-Abbas R.A saw a person offering his prayers with his hair fastened from behind. He began to unfasten his hair. Afterwards that person enquired from Hazrat Ibn-i-Abbas R.A that why he was unfastening his hair? He replied that he had heard the Holy Prophet declaring that fastening the hair from behind was like offering prayers with arms shrunk. (Ahmad, Muslim, Abu Daud, Nissai)

The learned people have disliked this (fastening the hair). (Trimizy)

14. Spitting or blowing the nose in front or on right side:

Hazrat Abu Hurraira R.A and Hazrat Abu Saeed R.A quote that the Holy Prophet observed the mucus from the nose on the wall of the mosque. He then took a small stone and rubbed it off then declared that when some one blew his nose then he should not do so in his front or on right side but should do so or spit on his left side or under his feet. (Bokhari, Muslim)

Hazrat Anas R.A quotes that the Holy Prophet did declare that when some one of them was standing in prayers then he should not spit towards Kaabah but should spit on his left side or under his feet. He then took a corner of his sheet and after spitting mingled the same in the cloth and declared that this should be followed. (Bokhari, Muslim, Ahmad)

This is evident that it is so when the floor of the mosque is of unbaked material and by spitting there is no danger of annoying a Muslim and if the floor of the mosque is of baked material and by spitting there is danger of annoying a Muslim then spitting or blowing the nose is unlawful because in many other traditions the Holy Prophet forbade spitting in the

mosque and if spittle was found, then ordered to cover up the same. Hazrat Abu Zar R.A quotes that the Holy Prophet did declare that he found one sin in the sins of his followers that if spittle was found in the mosque and that was not covered up. (Muslim)

INEFFECTUALS OF PRAYERS

Things with which the prayer is declared null and void.

1. **Abundant Actions:**

The authorities in religious matters agree on this point that every work that is contrary to prayers and has abundant action makes the prayers null and void, if that action is less than the prayers do not become null and void.

2. **To abandon an essential part or condition in prayers:**

To the person who was offering his prayers wrongly the Holy Prophet guided him

“Go back and repeat your prayers”

as the prayers offered by him were not in peace and calmness.

There is a command by the Holy Prophet that when there is a break in ablution, the prayers are not accepted by the Allah Almighty until and unless the ablution is performed again. (The prayers are ineffective without ablution)

3. **To talk knowingly**

Hazrat Ibn-i-Masood R.A quotes that they used to salute to the Holy Prophet in the condition of prayers and he used to reply the same. When they came back from Abyssenia, they saluted the Prophet but he did not reply. They then enquired.

“Oh, Prophet of Allah! We used to salute you in the condition of prayers and you replied the same”

He then declared that there was engagement in prayers, that prohibited replying to salutation. (Bokhari, Muslim)

Hazrat Zaid bin Arqam R.A quotes that they used to talk in the prayers. One of them used to talk to a person standing near the praying men. When the verse

“To stand for Allah with humiliation”

was revealed then they were ordered to remain silent and not to talk. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

But if some one speaks in prayers by mistake or ignorance, his prayers are not wasted.

Hazrat Maawia bin Hukam Salmi R.A quotes that he was offering his prayers led by the Holy Prophet that a person sneezed and he said to him, may Allah have mercy upon him. The people with their eyes open looked at him and he said to himself that his mother may lose him. Why they were looking like that? They began to beat their thighs. They wanted him to remain silent but he wanted to talk to them then he became silent.

He offered his parents as a sacrifice for the Holy Prophet. He had not seen a teacher better than the Holy Prophet neither before him nor after him who gave a fine teaching.

He swore by Allah that after the prayers, he neither scolded him, nor beat or cursed him. The Holy Prophet declared that in the prayers the talk was not right.

This is only saying of that "Allah be praised", "Allah is Great" or reciting the Holy Quran. (Ahmad, Muslim, Abu Daud, Nissai)

4. Eating and Drinking:

There is unanimity on this point that by eating and drinking intentionally, the Divine Command prayers become null and void.

Among the masses this order also applies on traditional and voluntary prayers as is for Divine Command prayers. That is to say by eating and drinking intentionally the traditional and voluntary prayers also become null and void as is in case of Divine Command prayers.

5. Laughing:

All agree on this that by laughing the prayers become null and void.

MOSQUES

1. Peculiarity of the followers of Islam:

Hazrat Jabir R.A quotes that the Holy Prophet did declare that all earth had been made holy and mosque for him. Therefore any person who finds prayers time anywhere should offer his prayers. (Bokhari, Muslim)

Hazrat Abu Zar R.A quotes that he enquired from the Holy Prophet. O, Prophet of Allah! Which mosque was first made on the earth? He declared that "Masjid-ul-Haram" – Inviolable place of worship – the Ka'abah in Makkah.

Then which next, He declared that "Masjid-e-Aqsa" – Baitu-ul-Muqaddas in Jerusalem.

He then again enquired, how much period was between these two?

He declared 'Forty years'. He then again declared that where the time of prayers was due, offer the prayers that was the mosque. (Bokhari, Muslim, Nissai, Ahmad)

2. The virtue of making a mosque:

Hazrat Usman R.A quotes that the Holy Prophet did declare that the person who made any mosque requiring pleasure of Allah, then Allah Almighty will construct a dwelling for him in the Paradise. (Bokhari, Muslim)

3. Going towards mosque and virtue of sitting therein:

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that the person who went to the mosque and came back then as he went and came then Allah Almighty built a destination for him as hospitality. (Bokhari, Muslim)

Hazrat Abu Saud R.A quotes that the Holy Prophet did declare that when thee watch a person going to and coming back from the mosque again and again then give evidence of his faith because Allah Almighty commands that only those

persons keep the mosques inhabited who believe in Allah and the last day of judgement. (Ahmad, Ibn-i-Maja, Ibn-i-Khazeema, Trimizy)

Hazrat Abu Hurraira R.A quotes that the Holy Prohet did declare that whosoever attained purity in his house (performed ablution) then he went into one the mosques to offer his Divine Commands among his footsteps, every step decreased his sins and secondly elevated his grade. (Muslim)

4. Supplication for entering and getting out of the mosque:

Hazrat Abi Humeed R.A and Hazrat Abi Aused R.A quote that the Holy Prophet did declare that when someone of them entered the mosque, he should recite this supplication.

“Oh, Allah! Open the gates of your Divine Blessings for me”

and when getting out of the mosque, he should recite this supplication.

“Oh, Allah! I seek Thy grace from Thee.” (Ahmad, Muslim, Nissai, Abu Daud)

Hazrat Fatima R.A quotes that the Holy Prophet when entered the mosque, then read this supplication:

“I enter in the name of Allah, Salutation to the Messenger of Allah. Oh, Allah! Forgive my sins and open the gates of your Divine Blessings for me.”

and when got out then read this supplication.

“I get out in the name of Allah, Salutation to the Messenger of Allah. Oh, Allah! Forgive my sins and open the gates of Thy grace for me.”

This quotation is weak for want of a proof. While entering the mosque placing of right foot first and while getting out placing of left foot first is desirable.

5. Two Rakat prayers after entering the mosque:

Hazrat Abu Qutawa R.A quotes that the Holy Prophet did declare that when some one of them came into the mosque then he should offer two rakats prayer before sitting. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

This prayer is known as "Tahiyat ul Masjid" Compliments to the mosque.

6. Order for constructing and keeping the mosques simple (Artless):

Hazrat Anas R.A quotes that the Holy Prophet did declare that the general resurrection will not happen till that time when a period will come that people will feel proud among themselves about the mosques. (Ahmad, Abu Daud, Nissai, Ibn-i-Maja, Ibn-i-Habban)

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet did declare that he had not been ordered to make the mosques in strong position more than necessity. (Abu Daud, Ibn-i-Habban)

In Abu Daud it is mentioned in these words that Hazrat Ibn-i-Abbas R.A said that they will keep them well decorated like Jews and Christians.

Hazrat Umar R.A ordered the construction of mosques and said, the mosques should be so as to protect the people from rain. Do not paint these mosques in red and yellow colour polishes so that they may not keep the people neglectful. (Ibn-i-Khazeema, Confiscations of Bokhari)

7. Order for keeping the mosque neat and clean and perfuming the same:

Hazrat Ayesha R.A quotes that the Holy Prophet did declare to construct mosques in palaces and ordered to keep them neat and clean and perfuming the same. (Ahmad, Abu Daud, Trimizy, Ibn-i-Maja, Ibn-i-Habaan)

8. The prohibited affairs in the mosque:

i. To scatter filth and bad smell:

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that to urinate and to scatter filth in the mosque was not correct. These are meant only for the praise of Allah and for reading of the Quran. (Muslim)

Hazrat Jabir R.A quotes that the Holy Prophet did declare that the person who ate onion, garlic or karas (Name of a vegetable giving bad smell) he should not come near the mosque. Hence whosoever caused inconvenience to men also caused inconvenience to the angels. (Bokhari, Muslim)

Hazrat Umar R.A on one Friday delivered sermon and declared Oh, you people! "who eat two vegetables whom he considered dirty. One onion and the other Garlic".

He had seen the Holy Prophet ordering the person who gave foul smell of these to go to the graveyard of Baqih.

Therefore any one who takes these, should take in cooked form. By cooking the pungent smell is terminated. (Muslim, Ahmad, Nissai)

ii. To search the lost things:

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare

"Anybody who hears someone announcing in high voice about the lost animal (or some other lost thing) in the mosque, then he should say to him that may Allah desire not to find the lost thing as the mosques have not been built for this purpose." (Muslim)

iii. To buy and sell:

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that when they see a person buying and selling in the mosque then say to him, May Allah not give profit to him in his trade. (Trimizy, Nissai)

iv. To read the useless couplets:

Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet did forbid to buy and sell in the mosque, to read couplets, to find the lost things and to assemble in circles before the prayer on Friday. (Abu Daud, Ahmad, Trimizy, Nissai, Ibn-i-Maja)

In this tradition the couplets mean filthy and useless couplets, but the couplets that praise Islam and invite people to do good deeds, the reading of these in the mosques is lawful.

Hazrat Abu Hurraira R.A quotes that Hazrat Umar R.A passed by Hazrat Hasaan R.A as he was reading the couplets. Hazrat Umar R.A saw towards him with side glance, then Hazrat Hasaan R.A said that he used to read the couplets in the mosque in the presence of that personality (The Holy Prophet) who was better than him then he turned attention towards Hazrat Abu Hurraira R.A and said

“I ask you in the name of Allah that did you not hear the Holy Prophet saying to him to give reply to these idolaters from his side.

Oh, Allah! Help this man through the angel Gibrael”.

And Hazrat Abu Hurraira R.A confirmed the same. (Bokhari, Muslim)

- v. **To speak in high voice or reciting the Quran (when people are praying):**

Hazrat Ibn-i-Umar R.A quotes that one day when the Holy Prophet came to the mosque and noticed the people offering prayers in high voice, then he declared that the one who said his prayers did so in whisper with his Allah, so he should see that what he was whispering with his Allah? No one among them should read the Quran like this in high voice that the others were troubled. (Masnad-i-Imam Ahmad)

- vi. **Imposition of religious inhibitions and penalties:**

Hazrat Hakeem bin Hazam R.A quotes that the Holy Prophet did declare that the penalties will not be imposed in the mosque and the nobleman will not be said to slaughter a murderer. (Abu Daud, Dar Qutni)

9. **The works doing of which is lawful in the mosque:**

This means the things which appear doubtful that their doing is unlawful in the mosque where as they are lawful.

- i. **Lawful talk whether that relates to the affairs of the world:**

Hazrat Jabir R.A quotes that the Holy Prophet after offering his morning prayers did not get up from his seat till the rising of the sun. When the sun had risen, then he got up. In this time the people talked about the period of ignorance and laughed and the Prophet smiled. (Muslim)

- ii. **Eating and drinking:**

Hazrat Abdullah bin Haris R.A quotes that they used to take bread and meat in the mosque in the period of the Holy Prophet. (Ibn-i-Maja)

- iii. **Sleeping:**

Hazrat Abbad bin Tamim quotes from his uncle that he saw the Holy Prophet lying in the mosque with

his one leg upon the other. (Ahmad, Bokhari, Muslim)

Hazrat Abdullah bin Umar R.A quotes that he used to lie in the Prophets mosque although he was bachelor and young and had no children. (Ahmad, Bokhari, Nissai, Abu Daud)

iv. To beg in the hour of need:

Hazrat Abdur Rehman bin Abu Bakar R.A quotes that one day the Holy Prophet enquired from his companions that if someone among them had fed some humble person? Hazrat Abu Bakar Siddiq R.A replied that when he entered the mosque and noticed that a beggar was demanding, then he saw a piece of bread in the hand of Abdur Rehman, (his son) took the same from him and gave to the beggar. (Abu Daud)

10. Places where praying is unpleasant:

i. Grave Yard:

Hazrat Ayesha R.A quotes that the Holy Prophet did declare that May Allah curse the Jews and Christians as they made the graves of their Prophets as praying places. (Bokhari, Muslim, Ahmad, Nissai)

Hazrat Abu Marsad Ghanwa R.A quotes that the Holy Prophet did declare that neither to pray towards the graves nor to sit on them. (Ahmad, Muslim)

ii. Hazrat Ibn-i-Umar R.A quotes that the Holy Prophet did forbid to pray in seven places. At the place of dung of animals, A busy thoroughfare, the place where camels were tied, Bath Room, Grave Yard, The roof of the Holy Ka'abah. (Ibn-i-Maja, Abbad bin Hameed, Trimizy)

Praying inside the Ka'abah is lawful. Hazrat Ibn-i-Umar R.A quotes that the Holy Prophet alongwith Hazrat Asama bin Zaid R.A, Hazrat Bilal

R.A and Hazrat Usman bin Talha R.A entered the Holy Ka'abah and closed the door. When the door was opened, he was the first person to penetrate in and met Hazrat Bilal R.A and asked him that did the Holy Prophet say his prayers? He replied, Yes, between two Yamani Pillars. (Bokhari, Muslim, Ahmad)

iii. Church or Temple:

If there are idols or pictures in the church or temple then the prayers therein are unlawful otherwise lawful.

Hazrat Ibn-i-Abbas R.A disliked the offering of prayers in the church in the presence of pictures. (Ibn-i-Abi Sheeba)

Imam Bokhari writes:

“We do not enter their place of worship for the reason that there are idols.

Hazrat Ibn-i-Abbas R.A offered his prayers in the Jewish place of worship but did not offer prayers in such places of worship where there were idols.”

Hazrat Abu Musa Ashaari R.A and Hazrat Umar bin Abdul Aziz R.A offered their prayers in the church.

Hazrat Umar R.A received a letter from the people of Najran that they had not found neater place other than the Jewish place of worship. He then wrote to them to wash the place with water of jujube (Beri) and offer prayers therein.

SATRA OR SCREENING

Satra means concealing or screening and the will is to place something before, while offering prayers so that some one may not pass before the praying person.

1. The order of screening:

It is desirable to place a sort of screen before while offering prayers.

Hazrat Abu Saeed R.A quotes that the Holy Prophet did declare that when some one among them prayed then he should pray towards the screen and should remain near the same. (Abu Daud, Ibn-i-Maja)

Hazrat Ibn-i-Umar R.A quotes that the Holy Prophet when went out on Eid day for prayers then ordered to carry a lance alongwith and that was pitched before and the prayers were offered towards the pitched lance and the people were behind the Prophet. This was also done during the journey. (Bokhari, Muslim)

On some occasions it is proved that the Holy Prophet did offer his prayers without screen.

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet did offer his prayers in an open space and nothing was placed before as a screen. (Ahmad, Abu Daud, Baihaqi)

2. The screen is formed of which things:

The object of screening is fulfilled by placing or pitching some thing by the praying person before him and if nothing is available for the purpose then drawing a line on the ground serves as the intention.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that when someone of them offered prayers, then he should place something before him. If he found nothing then he should pitch a stick and if he had no stick then he should

draw a line. After this if someone passed before him then there was no harm to him. (Ahmad, Abu Daud, Ibn-i-Maja)

3. Near the screen and some towards right or left:

It is desirable that the distance between the praying person and the screen should be so that he may be able to go into prostration and it is also desirable that the screen should not be exactly in front but some towards right or left.

The quotation of Hazrat Abu Saeed R.A has just been mentioned before that the Holy Prophet did declare that the praying person should be near the screen. (Abu Daud, Ibn-i-Maja)

Hazrat Bilal R.A quotes that the Holy Prophet did offer his prayers and the distance between him and the wall was approximately of three hands (4.5 feet). (Bokhari, Ahmad, Nissai)

Hazrat Miqdad bin Aswad R.A quotes that whenever he saw the Holy Prophet offering his prayers towards a branch of a tree or pillar or tree, he noticed that the screen was not in front of him but somewhat towards right or left. (Ahmad, Abu Daud)

But this tradition is weak.

4. The screen of the leader of prayers is the screen for all followers:

The screen of the leader of prayers will be considered as the screen for all followers.

Hazrat Ibn-i-Abbas R.A quotes that he came riding on a she-ass and he was nearing puberty at that time.

That Holy Prophet was leading a prayer in Mina. He happened to pass in front of some portion of the row and the she-ass was left for grazing and then joined the row. Nobody did challenge him. (Muslim, Ahmad, Abu Daud, Trimizy, Ibn-i-Maja)

5. The dignity of passing before the praying person:

Hazrat Abu Jaheem Abdullah bin Harris R.A quotes that the Holy Prophet did declare that the person who happened to pass before a praying person, if knew that how much sin had been committed then this was better for him to remain standing for forty years or forty months or forty days (hesitation of the afterwards narrator). (Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

But certainly permission is granted in Inviolable place of worship (Kaabah in Makkah) to pass before a praying person.

Hazrat Matlab bin Abi Wadaa R.A quotes that he noticed the Holy Prophet offering his prayers near Ba'be Bani Seham and the people were passing before him and there was no screen in between him and the people. (Ahmad, Abu Daud)

This threat is upto what distance for passing. There is no clarification of this in the traditions. In traditions the mention is of the word (Bain Yadi) before.

6. To stop a person passing before him by the praying person:

Hazrat Abu Saeed R.A quotes that the Holy Prophet did declare that when some one of them prayed before forming a screen of any thing and then some one wanted to pass before him, then he should repel the passing person and if he did not agree then he should be fought (To repel by hand) because his action was Satanic. (Ahmad, Bokhari, Muslim, Abu Daud, Nissai)

Imam Noadi writes that (To stop from passing before) it is lawful for a person who forms a screen before praying or is praying at such place that he is safe from the passing of the people. All agree on this point. (Nilulautar)

INSTRUCTIONS ABOUT PRAYERS IN CONGREGATION

I. Order and Perfection:

Among the masses the congregation in Divine Commandment prayers is confirmed ordinance of religion.

In the perfection of congregation and in stress thereof there are many proved traditions and we write some of these as following.

- i. Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that the reward for a person offering prayers in congregation was twenty five times more than if he offered his prayers at home or Bazar (some where on the road). This is for the reason that after performing ablution in good way, when he proceeded to the mosque and in such a way that no other thing besides prayer took him to the mosque then the step he took by that action his rank was elevated and one sin was dropped.

Then when he prayed and angels pray for his well being upto that time he remained in a state of ablution and give him blessings, "Oh, Allah! Send peace for him. Oh, Allah! Have mercy on him" and he is considered to be in prayers when he waited for the prayer. (Bokhari, Muslim)

- ii. Again Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that he took an oath by the Supreme Power that controlled his life that he had made up his mind to order for burning of fire, then order for the prayers and when Azan-Call for prayers was called then order someone to lead the prayers and then burn the homes of those, who did not turn up for prayers. (Bokhari, Muslim)

In Masnad-i-Ahmad the order is mentioned in the following words that if there were no women and children in the homes, then he would have started the Isha prayers and ordered the young ones to burn the homes of those people who remained sitting in their homes and did not join the congregational prayers.

- iii. This is also quotation by Hazrat Hurraira R.A. that a blind person came to the Holy Prophet and said Oh, The Prophet of Allah! He had no such person that could bring him to the mosque so he wanted permission for offering the prayers at his home. First the Holy Prophet granted him permission but when he turned for going back the Prophet called him and enquired from him if he heard the voice of Azan- call for prayers and he replied in positive, then the Prophet declared before him to say” Here I am to do Thy bidding my Lord”! and asked him to come to the mosque for offering congregational prayers. (Muslim)
- iv. Hazrat Abu Dardaa R.A. quotes that he had heard the Holy Prophet declaring this that in which settlement or village reside three persons and do not offer congregational prayers then definitely the satan had got the upper hand over them. Therefore the congregational prayers should be offered as the wolf tore to pieces the dispersed sheep. (Abu Daud)

2. Coming of women to the mosque and joining the congregational prayers.

It is better for the women to offer prayers at home in an inner apartment rather than coming to the mosque for congregational prayers.

Hazrat Umme Salma R.A. quotes that the Holy Prophet did declare that the best mosque for women was an inner apartment of their homes. (Masnad Imam Ahmad)

But permission is granted if they desire to join the congregational payers in the mosque provided that there was no danger of any badness and mischief and they should come with out any decoration and applying any perfume.

Hazrat Ibn-i-Umar R.A. quotes that the Holy Prophet did declare that if their women folk ask their permission for coming to the mosque at night, then grant them permission. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai)

In another quotation there is stated, do not forbid them for coming to the mosque although their homes were a better place for them. (Ahmad, Abu Daud)

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that not to forbid them from the mosque of Allah, but they should come with simplicity. (Masnad-I-Imam Ahmad)

3. Reward for walking for the company of the congregation. Walking for a greater distance for going to the mosque enabled one to earn greater reward:

Hazrat Abu Musa R.A. quotes that the Holy Prophet did declare that in prayers the greater reward was for the person who joined the congregation after walking a greater distance. (Bokhari, Muslim)

Hazrat Jabir R.A. quotes that a place fell vacant near the Prophet's Mosque and the people of the tribe of Bani Salma wanted to shift there, when the Holy Prophet received this information he then declared to them that he had received the information that they wanted to shift to that place near the mosque. They replied in positive. Oh, The Prophet of Allah! This was their intention. He then declared to them Oh, the people of Banni Salma! Stay to their present place. Their steps for going to the mosque will be noted. (Muslim)

4. Order for walking with peace and dignity towards congregation.

One should not run or walk swiftly towards the mosque to join the congregation but should walk with peace. When one walked for the prayers he was considered to be in prayers.

Hazrat Abu Qutawa R.A. quotes that they were offering the prayers with the Holy Prophet when he heard the noise of some people and when they had discharged the prayers then the Holy Prophet enquired what was the matter? Those people solicited that they were coming towards the congregation in swiftness. The Holy Prophet then declared not to do so when they come towards the prayers, then come with calmness and peace.

As much the prayers they get in congregation pray for that and whatever was left, then complete the same. (Bokhari, Muslim)

5. Plea to stay away from congregation:

Permission was allowed to stay away from congregation in the following circumstances.

i. Severe cold or rain or in time of dust storm

Hazrat Ibn-i-Umar R.A. quotes that on a night in severe cold in a journey when the night was terribly cold or there was rain on that night or there was a dust storm, the Holy Prophet ordered the Mu'azzin – (one who calls Muslims to prayers) to say in the call – “Pray at your homes”. (Ahmad Muslim)

Hazrat Jabir R.A. quotes that they went out in a journey with the Holy Prophet and it rained, then he declared that any one who wanted to pray at home was permitted. (Ahmad, Muslim, Abu Daud, Trimizy)

ii. Once on a day when it was raining:

Hazrat Ibn-i-Abbas R.A. ordered his Mu'azzin to call for ‘Pray at home’ instead of “Come for the

prayers'. The people disliked this, then Hazrat Ibn-i-Abbas R.A. said that they were feeling surprised over this.

This job was done by the personality which was better than him that is to say that the Holy Prophet did declare that coming for congregation was determination at that time but he disliked to get them out of the homes so that they may reach the mosque by walking in filth and mud. (Bokhari, Muslim)

iii. When the meals were served:

Hazrat Ibn-i-Umar R.A. quotes that the Holy Prophet did declare that when the meals were served before any of them then he should not hurry for the prayers. He should take the meals although the prayers may be in action. (Bokhari)

iv. When one was feeling need to pass out Urine and Faeces:

Hazrat Ayesha R.A. quotes that the Holy Prophet did declare that there should be no prayer in the presence of meals and there should be no prayer when one was feeling need to pass out urine and faeces. (Ahmad, Muslim, Abu Daud)

v. In need of necessity:

Hazrat Abu Dardaa R.A. affirms that the symptom of understanding the faith by human beings was that if there was urgent need of necessity, then he should first fulfill the same need so that when he came for prayers he should offer the same with peace. (Bokhari)

6. How many devotees (Namazis) form a congregation?

Besides the leader of the prayers there should be at least one devotee, then the congregation is formed either that should be an intelligent child or a woman. Hazrat Abu Musa R.A.

quotes that the Holy Prophet did declare that two persons or more formed a congregation. (Ibn-i-Maja)

Hazrat Ibn-i-Abbas R.A. quotes that on one night, he slept in the house of his aunt Maimoona R.A. At night when the Holy Prophet started offering his prayers he also joined him and stood on the left side of the Prophet, then the Prophet held him from the head and took him to his right side. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Nissai)

In the Masnad-i-Ahmad, there are additional words that he was ten years old at that time.

Hazrat Abu Saeed R.A. and Hazrat Abu Hurraira R.A. quote that the Holy Prophet did declare that any person who got up at night and also awakened his wife and both offered the prayers, then both of them were written in the list of men and women as who remembered Allah too much. (Abu Daud)

7. Who is having more right to lead the prayers?

Hazrat Abu Saeed R.A. quotes that the Holy Prophet did declare that among the three persons one should lead the prayers and the person who recited best had the right to lead the prayers. (Bokhari, Muslim)

Hazrat Ibn-i-Masood R.A. quotes that the Holy Prophet did declare that the person who recited best will be the leader of the prayers and if all had equality in recitation then the leader of the prayers will be the person who had more knowledge of tradition. If all were equal in this respect then the person who migrated first will lead the prayers. If all were equal in migration then the elder person will lead the prayers. And no person will neither lead the prayers in the presence of the leader and nor sit at his sitting place in his house unless permitted by himself. (Ahmed, Muslim)

8. The people whose leadership in prayers is rightful:

In the following lines we mention the people whose leadership in prayers is lawful although apparently may appear to be doubtful and unlawful.

i. Blind man:

Hazrat Anas R.A quotes that the Holy Prophet did make twice Hazrat Ibn-i-Maktoom R.A as leader of the prayers at Madinah in his absence. He used to lead the prayers though he was a blind man. (Ahmed, Abu Daud)

ii. Slave:

Hazrat Ibn-i-Umar R.A quotes that when first of all the Holy Prophet before his arrival in Madinah stayed near the refugees of Quba at a place known as Asba then a slave named Hazrat Salem R.A who was set free by Hazrat Abu Hazeefa R.A used to lead the people in prayers. He remembered the Holy Quran more than anybody else though in his followers in prayers also included Hazrat Umar R.A and Hazrat Abu Salma R.A. (Bokhari, Abu Daud)

Hazrat Ibn-i-Abbi Malika R.A. quotes that he alongwith Hazrat Abaid bin Umair R.A. Hazrat Masoor bin Makhrama and some other people used to come to Hazrat Ayesha R.A., then a slave set free by Hazrat Ayesha R.A. named Abu Umro R.A. used to lead their prayers and Abu Umro R.A. at that time was a slave and not set free. (Masnad-i-Imam Shaafi)

iii. Traveller:

It is rightful for a local person to offer prayers behind a traveller when afterwards he will complete his prayers.

Hazrat Imran bin Hussain R.A. quotes that the Holy Prophet when was in voyage offered two rakat prayers. He stayed in the Holy city of Makkah for Eighteen days and offered two rakat prayers other than Maghrib (Evening) prayers then after salutation he declared,

“Oh, people of Makkah! Stand up and complete your remaining two rakats as he was a traveller.” (Masnad-i-Imam Ahmad)

There is no difference of opinion in this respect.

iv. Offering the prayers while sitting due to some excuse:

The leadership of such a person is rightful.

Hazrat Ayesha R.A. quotes that once the Holy Prophet fell ill and he led the prayers while sitting. Some followers were offering their prayers while standing. He then gave them a signal to sit down. Then after salutation he declared that the leader of the prayers had been made to be followed. When he went into ruku, follow him and when he got up, follow him. When he offered the prayers while sitting then they should follow him and offer their prayers while sitting. (Bokhari, Muslim)

In another quotation by Hazrat Ayesha R.A. (In which she describes about the last illness of the Holy Prophet) that the Holy Prophet led the prayers while sitting. Hazrat Abu Bakar R.A. was repeating his takbir (Praises of Allah) and the people followed Hazrat Abu Bakar R.A. (Bokhari, Muslim)

It is clear from this quotation that the Holy Prophet never ordered the people to sit down for offering prayers.

v. Tayyamum:

By some person having ablution. To offer prayers after a leader having tayyamum is rightful.

Hazrat Umro bin Alaas R.A. quotes that they were sent for the battle of Zaatul Silasil. One night when it was terribly cold and he felt the need of a bath. He felt afraid that if he took the bath, he will not survive. So he performed tayyamum and led the

morning prayers. When they came back to Madinah, the people described this incident to the Holy Prophet. So he declared to him "Oh, Umro! You led the prayers in a state of Sexual Pollution" Then he requested before the Prophet that he had remembered the verse of the Holy Quran meaning "Do not kill your self. Allah is having mercy upon you". So he performed the tayyamum and said the prayers. The Holy Prophet smiled and did not declare any word. (Ahmad, Abu Daud, Hakam, Dar Qutni, Ibn-i-Habban)

vi. The Leadership in prayers of a woman is for women only:

To lead the prayers for men by a woman is agreed upon as unlawful.

Hazrat Jabir R.A. quotes that the Holy Prophet did declare that no woman should lead the prayers of any man. (Ibn-i-Maja)

Though for a woman to lead the prayers of women in lawful.

Hazrat Umme Warqa R.A. daughter of Naufil quotes that the Holy Prophet used to come to her house to meet her. A Mu'azzin was also appointed for them by the Holy Prophet who used to call for Prayers for them and she used to lead the prayers in her house. (Abu Daud)

Hazrat Ibn-i-Abbas R.A. quotes that a woman will lead the prayers for women and will stand among them.

vii. The leadership of a man for women only.

Hazrat Ubbi bin Kaab R.A. quotes that he came to the Holy Prophet and stated "Oh, the Prophet of Allah! I did a job at night" and he asked what was that, then he stated that some women had gathered

at home and said to him that as he recited the Holy Quran as they donot, therefore lead them in the prayers. Then he led them in eight rakats and vitar prayers and the Holy Prophet kept quiet at this and of keeping quiet was his willingness. (Tibrani, Abu Yaala)

9. The people whose leadership is not right:

i. The man who is disliked by the followers due to his ignorance or some other reason:

Hazrat Abdullah bin Umro R.A. quotes that the Holy Prophet did declare that there were three types of persons whose any prayer was not accepted by Allah Almighty.

One that person who led the people in prayers who disliked him. Secondly that person who came for prayers at the lapse of time and thirdly that person who set free his slave and again kept him as his slave. (Abu Daud, Ibn-i-Maja)

Imam Trimizy writes, among the companions of the Holy Prophet, some have disliked this that a person should lead the prayers of such people who dislike him but if the leader was not unjust and that there was no fault and defeat in him, then the fault will lie on the people who disliked him.

ii. For a sinner and tyrant for leadership of Prayers:

The people have a rule of conduct that the prayers of a certain person if was lawful for them, his leadership of prayers was also lawful for others.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that to go for a crusade for them under a rich man was obligatory whether he was a gentleman or wicked person. So was obligation upon them to offer prayers behind every muslim

whether he was a noble man or wicked person although he may be guilty of great sins. (Abu Daud)

Another quotation by Hazrat Abu Hurraira R.A. that the Holy Prophet did declare to pray after every person who said that there is no God but Allah and offer the funeral prayer of that every person who said that there is no God but Allah. (Dar Qutni)

Both these quotations although are weak but the action of the companions R.A. of the Holy Prophet was according to these who found the period of Bani Ummaya.

There is a quotation about Hazrat Ibn-i-Umar R.A. that he used to offer the prayers after the pilgrims. (Bokhari)

Hazrat Abu Saeed Khudri R.A. offered his Eid prayers after Marvan R.A. though Marvan R.A. was that person who delivered sermon on Eid before the prayers. (Muslim, Abu Daud, Trimizy)

Certainly offering prayers after such people was unpleasant.

Qazi Shaukai writes that the difference if any is in the thing that whether the prayers will be valid or not after such sinner and unjust person? But the thing that prayer after such a person was unpleasant and there is no difference of opinion

iii. **Praying of voluntary Prayers:**

Most ancestors (including Imam Abu Hanifa, Imam Malik and Imam Ahmad bin Hunbal) consider that the person who was offering voluntary prayers and offering of Divine Command prayers after him was not lawful because the Holy Prophet commanded that the leader of prayers had been made to be followed.

iv. Child:

The leadership of a child in prayer was not rightful for the elders because the prayer was not the moral obligation of a child. He fell in the category of, offering of voluntary prayers.

10. The standing position of the leader of the prayers and his followers:

- i. If there is only one follower with the leader of the prayers, then he will stand on the right side with the leader of the prayers.

If there are two or more followers then they will stand after the leader of the prayers.

Hazrat Jabir R.A. quotes that the Holy Prophet stood for Maghrib (Evening) prayers and he stood on his left side, then he held his hand and took him to his right side. Then Jabbar bin Sakhra R.A. came and stood on the left side of the Prophet. He then held their hands and pushed them to his back. (Muslim, Abu Daud)

Hazrat Samra bin Jandab R.A. quotes that the Holy Prophet commanded them that if there were three persons then one should lead the prayers and the other two should follow him. (Trimizy)

If some woman arrived for the prayers then she will stand separately behind the men.

Hazrat Anas R.A. also quotes that he and an orphan child of their house offered their prayers behind the Holy Prophet and his mother Umme Saleem R.A. was behind them.

In another quotation it is stated that he and the orphan child stood behind the Holy Prophet and his mother was behind them. (Bokhair, Muslim)

- ii. This thing is desirable that the people behind the leader of prayers both on his right and left side should be approximately in equal number and the people of knowledge should stand near the leader of the prayers so that if the leader had to get aside due to some excuse then one should be able to stand in his place to keep in regular form the order of the congregation.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that the leader of the payers should be kept at a central place and fill up the space in between. (Abu Daud)

Hazrat Ibn-i-Masood R.A. quotes that the Holy Prophet did declare that the persons standing near to him should be of intellect and understanding. Then next to them the persons who were a little below them in wisdom and similarly still less in wisdom should stand next to them and keep away from the useless talks of the street. (Ahmad, Muslim, Abu Daud, Trimizy)

- iii. If the followers include men, women and children that the men should stand first, followed by children and finally the women should stand.

Hazrat Abu Musa Ashaari R.A. quotes that the Holy Prophet kept the men in front of all and then the children. The women were kept behind the children. (Ahmad, Abu Daud)

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that the best rank of men was the front rank and the worst rank was the hindermost rank. The best rank for women was the hindermost rank and the worst rank was the front rank. (Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

- iv. Behind the rank offering the prayers lonely is acceptable but unpleasant.

Hazrat Wasba bin Maabad R.A. quotes that the Holy Prophet noticed a person standing lonely behind the rank and offering his prayers, then ordered him to repeat the prayers. (Abu Daud, Trimizy, Ibn-i-Maja)

Hazrat Talaq R.A. quotes that the Holy Prophet did declare that the person who offered his prayers behind the rank, his prayer was nay. (Ibn-i-Habban)

In these traditions the forbidding by the Holy Prophet will be considered as dislike and the order for repeating the prayers will be taken as to dispel the dislike because Hazrat Abu Bakar R.A. quotes that he came to the mosque and the Holy Prophet was leading the prayers and was in "ruku" and he also fell in "ruku" before coming to the rank and joined the congregation. After the prayers the Holy Prophet declared to him, May Allah increase his ambition on goodness. Don't do so in future. (Bokhari)

When behind the rank the lonely "ruku" is lawful then the whole prayer is also lawful.

If some person arrives when the rank is already full then he should draw somebody from the rank to join him instead of offering the prayers lonely.

Hazrat Miqatal bin Habban R.A. quotes that the Holy Prophet did declare that if some one came and found no person to join him, then he should draw somebody from the rank to join him. The person who was drawn from the rank had too much reward. (Abu Daud)

Hazrat Wabsa R.A. quotes that a certain person offered his prayers lonely behind the rank, the Holy Prophet ordered him that Oh, the performer of

Prayer, why did not he join the rank? Or if the rank was complete then why he did not draw somebody from the rank? Repeat the prayers. (Baihaqi, Tibrani)

- v. To stand up at a higher place for the leader of the prayers than his followers is not rightful.

Hazrat Ibn-i-Masood R.A. quotes that the Holy Prophet had forbidden the leaders of the prayers to stand at a higher place or level than the followers. (Dar Qutni)

Hazrat Hazeefa R.A. at Madai led the prayers while standing at a higher level than the people, then Hazrat Abu Masood R.A. pulled him from his shirt and when they had finished the prayers then he said to Hazrat Hazeefa R.A. "Did not you know that this thing had been forbidden"?

He replied in affirmative and said as he pulled him, he remembered at the same time. (Abu Daud, Ibn-i-Habban)

Certainly in view of view of some necessity, teaching or convenience, the leader of the prayers can stand at a higher level than his followers.

Hazrat Sahel bin Saad R.A. quotes that the day when the rostrum was placed for the first time and the Holy Prophet sat over the same and said "Allah is Great", then he went into 'ruku', then getting backward, he stepped down and prostrated and the people also joined him in prostration then he repeated the same in the second 'rakat' so that he became free from the prayers when he saluted then declared, "Oh, people I have done so, then you may follow me and learn, how I pray". (Bokhari, Muslim)

To stand at a higher level for the followers than the leader of the prayers is lawful.

Hazrat Abu Hurraira R.A. quotes that he joined the congregation and offered prayers at the roof of the mosque. (Masnad-i-Saeed bin Mansoor, Shaafi, Baihaqi, Bokhari)

- vi. The perfection of standing on the right side in the first rank of the congregation.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did command that if the people knew the reward of Azan – call for prayers and the first rank then there was no choice other than drawing lots then they would have done so.

Hazrat Ayesha R.A. quotes that the Holy Prophet did declare that Allah Almighty and his angels send salutation on those people who offer prayers on the right side of the ranks. (Abu Daud)

If between the leader of the prayers and his followers any thing for example wall, falls and the followers have the knowledge of the saying “Allah is Great” by seeing or hearing, in such case the congregation of the prayers is lawful.

Hazrat Ayesha R.A. quotes that the Holy Prophet used to offer his prayers at night in his room and the wall of the room was small. One night the people saw him offering his prayers and started offering prayers under his leadership. (Bokhari)

11. The works that are desirable for the leader of the prayers.

- i. This is desirable for the leader of the prayers that taking into consideration his followers, should offer light prayers.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that when someone of them led

the prayers, then he should offer light prayers. So as there were some weak, some sick persons and other being old in his followers and if the leader of prayers offered prayers in a lonely condition, then he should offer a lengthy prayer. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai)

Hazrat Anas R.A. quotes that the Holy Prophet did declare that when he started the prayers then wanted to offer a lengthy prayer but in the meantime on hearing the cries of a child, he offered light prayers under the thought that the mother of the child might be in trouble due to the weeping of the child. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

- ii. This is desirable for the leader of the prayers that he should say the first rakat as lengthy so as to enable the coming devotees to join the prayers.

Hazrat Abu Qutawa R.A quotes that the Holy Prophet in the Zohar-Midday prayers used to recite the first rakat as lengthy than the second one and so also in Asar-Afternoon and Fajar-Morning prayers. (Bokhari, Muslim, Abu Daud)

In Abu Daud these words are additional "we thought that the Holy Prophet did so to enable the people to join the first rakat".

Hazrat Abu Saeed Khudri quotes that the prayers had stood and if someone of them did go to Baqih for evacuation and then after performing ablution could join the first rakat because the Holy Prophet recited the same as lengthy. (Ahmad, Muslim, Ibn-i-Maja, Nissai)

- iii. This is desirable for the leader of the prayers that after salutation he should turn and face the followers either on right or left.

Hazrat Haleb R.A. quotes that the Holy Prophet led their prayers (after salutation) he turned and faced them either on his right or left side. (Trimizy)

Hazrat Braa bin Aazib R.A. quotes that when they offered their prayers after the Holy Prophet then wanted to be on the right side of him so that the prophet may turn towards them because he mostly turned towards right side after the prayers. (Abu Daud)

- iv. This is desirable for the leader of the prayers to shift from his place to another for offering the traditional prayers.

Hazrat Mughira bin Shouba R.A. quotes that the Holy Prophet did declare that the leader of the prayers should not say his prayers at that place where he led the Divine Command prayers but should shift himself from that place for offering other prayers. (Abu Daud, Ibn-i-Maja)

This quotation is rather weak but to act upon it is desirable by every body.

12. The works that are necessary or desirable by the followers of prayers:

- i. It is necessary to adjust and draw up unitedly in ranks:

Hazrat Anas R.A. quotes that before saying "Allah is Great" the Holy Prophet proceeded towards them and declared to unite together and be straight. (Bokhari, Muslim)

Hazrat Naiman bin Bashir R.A. quotes that the Holy Prophet straightened the ranks in this way as he was straightening an arrow. He understood that the followers had followed him. Then one day he came out and stood for prayers. He was about to start the prayers by saying "Allah is Great" when he noticed a

person whose chest was before the rank, then declared, Oh, bondsmen of "Allah"! Straighten the ranks otherwise Allah Almighty will create opposition between them. (Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

Hazrat Abu Imama R.A. quotes that the Holy Prophet did declare to straighten the ranks by equalising the shoulders. Become smooth for the brothers. Fill in the empty spaces as the devil will enter in them like a lamb of the sheep. (Ahmad, Tibrani)

Hazrat Anas R.A. quotes that the Holy Prophet did declare to fill up the first rank, then the other after that. Any deficiency should remain in the hindermost rank. (Abu Daud, Nissai, Baihaqi)

- ii. In congregational prayers the obedience of the leader of prayers is necessary and it is a sin to have a competition with him.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that the leader of the prayers has been made to be obeyed. Therefore do not hasten than him. When, he says "Allah is Great then they should say "Allah is Great". When he goes into 'ruku', then they should go into 'ruku' when he says Sami Ullah Uliman Hamidah' – Allah Almighty listened, who did his praise' then they should say 'Rabbana lakal Hamad', – 'Oh, Our Cherisher, All praise is for Thee.' When he goes into prostration then they should go into prostration. They should not go into 'ruku' unless he goes into 'ruku' and they should not go into prostration unless he goes into prostration. (Ahmad, Abu Daud)

Hazrat Abu Hurraira R.A. again quotes that the Holy Prophet did declare that any one among them was

not afraid of that when he lifted his head ahead of the leader of the prayers that Allah Almighty may make his face of an ass or his figure was turned similar to that of an ass. (Bokhari, Muslim, Abu Daud, Ahmad, Trimizy, Nissai, Ibn-i-Maja)

Hazrat Anas R.A. quotes that the Holy Prophet did declare "Oh, people! That he is the leader of your prayers and do not go into 'ruku' and prostration and neither sit nor offer salutation before him." (Ahmad, Muslim)

Harat Bra'a bin Aazib R.A. quotes that they used to offer the prayers after the Holy Prophet and when he said "Sami Ullah Uliman Hamidah" – 'Allah Almighty listened, who did his praise' and none among the people turned his back for prostration before he had placed his forehead on the ground. (Bokhari, Muslim, Abu Daud, Trimizy, Ahmad, Nissai, Ibn-i-Maja)

- iii. This is also desirable for the followers that after Divine Commandment-Farz-prayers, they should change their places for traditional and other prayers likewise they should not get up from their place after salutation until the leader of the prayer has turned his face to the right or left direction.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that can not they move after offering prayers either to the front or to the back and get aside either to the right or left? (Ahmad, Abu Daud, Ibn-i-Maja)

Hazrat Anas R.A. quotes that the Holy Prophet persuaded them for the prayers and forbade them to turn over to right or left before his turning over. (Abu Daud)

13. Recitation by the follower after the leader of the Prayer:

In this respect the ancestors have three rules of conduct. This first rule of conduct is to recite the Quran in the head rakats and to remain quiet in the speaking with loud voice rakats.

The basis of this rule of conduct is that the reading of the Surah Fatihah – The opening scripture is necessary because the Holy Prophet had commanded that there was no prayer without Surah Fatihah. This order is for head rakats and not for speaking in loud voice rakats because Hazrat Abu Hurraira R.A. quotes that the Holy Prophet finished the prayers of a loud voice prayers then he ordered had anyone among them recited the Holy Quran after him? A person replied in affirmative that he had recited the Holy Quran. Then the Prophet of Allah commanded that he was thinking that why he was feeling confusion?

When the people heard this direction they refrained themselves from recitation in the loud voice prayers. (Abu Daud, Trimizy, Nissai, Ahmad, Malik, Shaafi, Ibn-i-Maja, Ibn-i-Habban)

14. The joining of the follower during the congregation and its different forms:

- i. If some one comes at a time, when the congregation is in progress, then he should say Allah-O-Akbar – ‘Allah is Great’ and join the leader of the prayers in what so ever condition he (leader) may be.

Hazrat Ali R.A. and Hazrat Ma’az bin Jabbal R.A. quote that the Holy Prophet did declare that when some one of them came for prayers and the leader of the prayers was already leading the prayers then he should do the same what the leader of the prayers was doing. (Trimizy)

- ii. The masses (including the four authorities in religious matters) agree that any person who joins

the 'ruku' of any rakat, he has found that rakat and if he joins the prayers after 'ruku' then he will not count his that rakat.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that when any one came for prayers and the prayers were in a state of prostration then he should also join the prostration and not to count this as his rakat (and he who found zthe 'ruku', found that rakat of prayers). (Abu Daud, Ibn-i-Khazeema, Hakam)

Likewise Hazrat Abu Bakar R.A. quotes that he entered the mosque and noticed that the Holy Prophet was leading the prayers and was in a state of 'ruku' and he also went into 'ruku' before reaching the rank and thus joined the prayers. Afterwards the Holy Prophet declared to him, May Allah increase his ambition on goodness. Don't do so in future. (Bokhari)

That the Holy Prophet forbade Hazrat Abu Bakar R.A. for going into 'ruku' before joining the congregation for future but did not order him to repeat the same rakat. From this it appears that the person who joins the 'ruku' completes his that rakat. From this it also appears that in the above tradition of Hazrat Abu Hurraira R.A. the rakat means 'ruku'.

- iii. The follower will follow as many rakats after the leader of the prayers and the balance will be completed by standing after salutation.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that when they hear the Aqamat – call for standing of prayers. then go towards prayers with peace and calmness and do not hasten. As much as prayers they get, say that and the rest they should complete afterwards (after salutation).

According to other quotations of Muslim, Ahmad and Nissai the words of the Holy Prophet are whatever they miss, say that prayers afterwards.

Hazrat Mughaira bin Shouba R.A. quotes that on the occasion of Ghazwah Tabuk (Battle of Tabuk) he happened to remain behind with the Holy Prophet as he went for a call of nature. Then he performed ablution and when he came towards the people, noticed that Hazrat Abdur Rehman bin Auf R.A. was leading the prayers. He (The Holy Prophet) offered the last rakat with the people and when Hazrat Abdur Rehman Auf R.A. finished the prayers then the Holy Prophet stood up to complete his prayers. When he had completed the prayers then turning towards the people did declare that they had well done by offering the prayers in time. (Bokhari, Muslim, Ahmad)

In this regard there are many other quotations but this is not clear from them that the person who joined the congregation afterwards that his prayers in the beginning will be the same that he offered with the leader of the prayers or that he offered himself by standing after the salutation by the leader of the prayers. In this regard the people's ancestors rule of conduct is this that his prayers of the beginning will be the same that he will offer with the leader of the prayers and of the afterwards that he will offer himself by standing after the salutation by the leader of the prayers but in the last rakat(s) he will recite some other surah or portion of the Holy Quran alongwith Surah Fatihah – The opening scripture.

Imam Baihaqi has narrated this saying of Hazrat Ali R.A. that the prayers alongwith the leader of the prayers will be considered of the beginning but the portion of the Holy Quran that was missed should be

completed and the foundation of the people's rule of conduct depends on this, that is to say that if some person joined the prayers in the third rakat of Zohar – Midday prayers, Asar – Afternoon prayers or Isha – The prayers of the first watch of the night then his first and second rakats will be the same that he offered alongwith the leader of the prayers and third and fourth will be that which he will offer by standing after the salutation by the leader of the prayers. In this regard he should recite Surah Fatihah – The opening scripture only but he should also recite alongwith Surah Fatihah some other surah or some portion of the Holy Quran. Likewise if he joined the third rakat of Maghrib – Evening prayers, then he should after the salutation by the leader of the prayers, in his last two rakat besides Surah Fatihah recite some other surah or some portion of the Holy Quran. Likewise if he joined the Zohar, Asar or Isha prayers in the second rakat, then he should after the salutation by the leader of the prayers offer the balance missed one rakat and should besides Surah Fatihah recite some other surah or some portion of the Holy Quran. (Fateh ul Bari, Fateh ur Rabbani)

15. If the leader of the prayers abstains some condition or essential part of the prayers:

If the leader of the prayers abstains some condition or essential part of the prayers and the followers have no knowledge of this, and they complete the prayers then their prayer will be of perfect order although the leader of the prayers will have to offer the prayers again.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that people lead them in prayers and if they offer right prayers that is for thou and for them also (The prayers of both will be of perfect order) and if they make some mistake

that is right for thou and not for them (Your prayer will be of perfect order and while their (leader of prayers) will not be.) (Bokhari, Masnad Imam Ahmad)

This is in true quotation that one day Hazrat Umar R.A. led the people in prayers although he was in a state of sexual pollution and forgot. Afterwards he again offered his prayers, while the people did not.

16. If the leader of the prayers faces some objection during the prayers:

If the leader of the prayers faces some objection during the prayers for example breaking of his ablution or if he remembers that he was without ablution, then this is lawful for him to replace for himself from one of the followers and get aside so that the congregation may continue.

Hazrat Umro bin Maimon R.A. quotes that the morning when Hazrat Umar R.A. was attacked, he was in the front rank that morning and between him and Hazrat Umar R.A. was nobody else but Hazrat Abdullah bin Abbas R.A. Hazrat Umar R.A. had hardly uttered the words – Allah-O-Akbar – Allah is Great that he heard him saying that he had been killed by a dog or the dog had eaten him. That is to say, he said at that time when he was attacked. As the same time he replaced Hazrat Abdur Rehman bin Auf R.A. for himself and he (Abur Rehman bin Auf R.A.) led a light prayer. (Bokhari)

Hazrat Abu Razain R.A. quotes that one day while leading the prayers Hazrat Ali R.A. dissolved his ablution then he brought a person from the followers to replace him and himself stepped aside. (Sunan Saeed bin Mansoor)

This is also lawful on such occasion that the followers may complete their prayers separately as Imam Ahmad bin Hunbal orders that if the leader of the prayers replaces another person for himself then this also is rightful as was done by Hazrat Umar R.A. and Hazrat Ali R.A. and if the followers complete their prayers individually, then this is also rightful as

this happened when Hazrat Maavia R.A. was attacked during the prayers and the people completed their prayers separately.

17. To become the leader of the prayers by offering prayers individually:

A person if starts offering prayers individually and other people come and join him then the congregation will be formed.

Hazrat Ibn-i-Abbas R.A. quotes that one night he slept in the house of his aunt Maimona R.A. At night when the Holy Prophet got up for offering prayers then he also joined him. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

Hazrat Abu Saeed R.A. quotes that the Holy Prophet observed a person who was offering his prayers lonely, then declared, was there any person who may favour him and join in the prayers with him. (Abu Daud, Trimizy)

18. To join the congregation after offering once the Farz Prayer – Divine Commandment Prayers:

Any person who has once offered the Farz Prayer individually or in congregation and if he came to the mosque and the congregation was in progress then he should join the same with the intention of voluntary prayers.

Hazrat Yazid bin Aswad R.A. quotes that on one Hajj – Pilgrimage he was with the Holy Prophet. He offered his morning prayers with him in Kheef Mosque, when he finished the prayers, observed that two persons were standing behind the people who did offer the prayer with the Holy Prophet. He then declared to bring both of them to him, when they were brought were trembling with fear. He enquired from them why they did not offer the prayers with them? They replied, Oh, Prophet of Allah! That they had come after offering the prayers at their home. He then declared to them not to do so. When they came to the mosque after saying the prayers at home, and the prayers were in progress, then join the congregation. This

will be their voluntary prayers. (Ahmad, Abu Daud, Trimizy, Nissai, Dar Qutni, Ibn-i-Habban, Hakam)

Hazrat Abu Zar R.A. quotes that the Holy Prophet declared to him that how will he feel when such rich people will be set over him who will offer the prayers in the delayed time? He then solicited that what did the Holy Prophet say to him? He ordered him to offer the prayers in time and if the prayers were found with them, then do offer the same, so that will be voluntary prayers for him. (Ahmad, Muslim, Nissai)

19. The saying of Allah-O-Akbar – ‘Allah is Great’ by the leader of the prayers – The voice to be heard by the followers:

This tradition has already been mentioned that the Holy Prophet led the prayers by sitting. As he was sick and his voice was low therefore Hazrat Abu Bakar R.A. was repeating the Muslim Creed, saying Allah-O-Akbar – Allah is Great alongwith the Holy Prophet and the people were saying, ‘Allah is Great’ alongwith Hazrat Abu Bakar R.A. (Bokhari, Muslim)

20. The second congregation after the first one:

If some people due to some objection reach the mosque at a time when the congregation has been over, then for them standing for a second congregation is lawful. The second congregation may stand after Azan – The call for prayers or simply by a call for congregation and may stand even without a call for prayers and congregation.

Hazrat Abu Saeed R.A. quotes that a person came to the mosque at a time when the prayers were over. Then the Holy Prophet declared, who will sacrifice for him and offer prayers with him? Then a person stood up and joined him in prayers. (Abu Daud, Trimizy)

Hazrat Anas R.A. entered a mosque when the prayers had been over. He then said Azan – Call for prayers and then said Aqamat – Call for congregation and offered the prayers in congregation. (Bokhari)

TATTOOA

(Other than Divine Command Prayers)

Sunnat – Traditions of the Holy Prophet, and Nafal-Voluntary Prayers.

In the performance of Divine Command Prayers what defect or deficiency is left, for the compensation of the same, the other prayers have been kept.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that among the conduct of the people, the first thing to be reckoned will be prayers.

Allah Almighty besides having the knowledge will enquire from his angels to look at the prayers of his bondsman that the same has been complete or there has been deficiency? If the prayers will be complete then the same will be written as perfect. If there will be some deficiency, then Allah Almighty will command to look at if there has been some surplus prayers other than Divine Command prayers? If found, then Allah Almighty will command to complete the Divine Command prayers from his surplus prayers. Then likewise all conduct will be taken into review. (Abu Daud)

Hazrat Rabia bin Malik Aslami R.A quotes that the Holy Prophet did declare to him to demand, and he solicited Oh, the Prophet of Allah! that he wanted his companionship in the Paradise. He again declared to demand more and he solicited his above request. He then declared to him to help him (The Prophet) with the abundance of his prostrations as compared with his own spirit. (Muslim)

The orders for traditional and voluntary prayers:

1. The offering of the same at home is desirable:

Hazrat Jabir R.A quotes that the Holy Prophet did declare that when someone of them offered his prayers in the mosque, then he should keep some portion of same for offering at his

home, so that Allah Almighty will grant his home, happiness and blessing through that prayer. (Ahmad, Muslim)

Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet did declare that some portion of the prayers should be offered at home. Don't make them graves. (Masnad-i-Imam Ahmad)

Hazrat Zaid bin Sabit R.A quotes that the Holy Prophet did declare that the prayer at home was most excellent than the prayer in the mosque with the exception of Divine Command prayers. (Abu Daud)

2. In these prayers to prolong the prostrations is most excellent than the abundance of the same:

Hazrat Mughaira bin Shouba R.A quotes that by standing erect the Holy Prophet prolonged his prayers so much that his feet were polluted with swelling then the Companions of the Holy Prophet solicited and he declared "May I not become thankful to Allah Almighty?" (Bokhari, Muslim, Ahmad, Trimizy, Nissai, Ibn-i-Maja)

Hazrat Abdullah bin Habshi Khashaami R.A quotes that the Holy Prophet was asked that what was the better action? He declared that this was to prolong the prayers by standing erect. (Abu Daud)

3. To offer the same by sitting without any excuse is lawful.

As has been described before, in case of strength and energy, the offering of Divine Commandment prayers by standing erect is moral obligation. But besides Divine Commandment prayers, the offering of other prayers by sitting in spite of having strength and energy is lawful although the reward for offering prayers by sitting is half than by standing.

Hazrat Abdullah bin Umar R.A affirms that this tradition had been described to him that the Holy Prophet did declare that the reward of offering prayers by sitting was equal to half the prayers. (Bokhari)

Offering of some portion of traditional and voluntary prayers by standing and some portion by sitting is lawful but this is also lawful to offer a single rakat by standing and sitting for some time each, either to sit before or afterwards.

Alqema describes that he enquired from Hazrat Ayesha R.A that what did the Holy Prophet practise when he offered two rakats by sitting? She replied that he recited the Holy Quran in these rakats and would stand up for offering the 'ruku' and went into 'ruku'. (Muslim)

Hazrat Ayesha R.A also describes that she never witnessed the Holy Prophet reciting the Holy Quran by sitting in the night prayers unless he became old. Then he recited the Holy Quran by sitting and for about forty or thirty remaining verses he stood up and recited the same then went into prostration. (Ahmed, Abu Daud, Trimizy, Nissai, Ibn-I-Maja)

The Kinds of Tattooa:

Besides the Divine Commandment prayer – there are two kinds of other prayers, one established and the other unestablished. Unestablished prayers mean general voluntary prayers (Nawafil) which are for other time than the prohibited time when offering of prayers is unlawful and can be offered at any time in any number.

The established prayers mean that prayers the timings and rakats of which are confirmed by the Holy Prophet. Then these are of two kinds, one those ordinance of religion (Sunnan) being offered with Divine Command prayers (before or after) and the other ordinance of religion (Sunnan) which are offered in other times and occasions.

In the coming pages all kinds of such prayers are described separately.

SUNNAN ESTABLISHED AND UNESTABLISHED

(Confirmed and Unconfirmed)

The Sunnan (Traditions) offered with Divine Command prayers (before or after). These are of two types, one established or confirmed, the other unestablished or unconfirmed.

1. Established Sunnan (Traditions):

-- Confirmed --

i. Sunnan (Traditions) of Fajar (Morning Prayers):

(a) Perfection:

The number of this sunnan is two. About their perfection (excellence) and offering them with punctuality, many traditions of the Holy Prophet are narrated. For the sake of brevity, only two are mentioned.

Hazrat Ayesha R.A quotes from the Holy Prophet about the Sunnan of morning prayers that he declared that these two rakats were more liked by him than the whole world. (Ahmad, Muslim, Trimizy)

Hazrat Ayesha R.A. again narrates that the Holy Prophet never offered more punctuality on any voluntary prayers than the Sunnan of morning prayers. (Bokhari, Muslim, Ahmad)

(b) Making light:

This is proved by many traditions that the Holy Prophet offered the Sunnan of morning prayers very lightly.

Hazrat Hafsa R.A quotes that the Holy Prophet offered two rakats in her home very lightly

before the morning prayers. (Ahmad, Bokhari, Muslim)

Hazrat Ayesha R.A. quotes that the Holy Prophet before the morning prayers offered two rakats so lightly that she doubted if he had recited Surah Fatihah – The Opening scripture or not. (Masnad-i-Imam Ahmad)

(c) Reading:

This is desirable that in the traditions of morning prayers that those surahs and verses may be read that the Holy Prophet used to read.

Hazrat Ayesha R.A. quotes that the Holy Prophet used to read in the morning traditions the following verses of the Surah – The Cow and Surah – The family of Imran and Hazrat Ibn-i-Abbas R.A. also confirms the same. (Muslim)

That after Surah Fatihah in the first rakat he read:

“Say (Oh, Muslim) we believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ismael, and Issac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the Prophet received from their Lord. We make no distinction between any of them, and unto Him we have surrendered”. (Cow: 136). And in the second rakat this verse “Say Oh people of the Scripture! Come to an agreement between us and you; that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords,

beside Allah. And if they turn away, then say; Bear witness that we are they who have surrendered (unto Him).” (The Family of Imran: 64)

Another quotation by Hazrat Ibn-i-Abbas R.A. that the Holy Prophet used to read “Say Oh Muslim we believe in Allah” (Cow: 136) in the first rakat and in the second rakat this verse “But when Jesus became conscious of their disbelief, he cried; who will be my helpers in the cause of Allah? The disciples said, we will be Allah’s helpers. We believe in Allah, and bear Thou witness that we have surrendered (unto Him)”. (The Family of Imran: 52) (Abu Daud)

(d) To lie down:

After offering traditions of Fajar, this is desirable to lie down on right side.

Hazrat Ayesha R.A. quotes that the Prophet of Allah after offering the traditions of the morning prayers lied down on his right side. (Bokhari, Muslim)

In another tradition Hazrat Ayesha R.A describes that the Holy Prophet offered the Sunnan of morning prayers, if she was sleeping, then he lied down and if she was awakening, then he talked to her. (Bokhari, Muslim, Abu Daud, Trimizy, Ahmad, Ibn-i-Maja, Nissai)

(e) Saying a prayer after due time:

If the Sunnan of morning prayers are missed before the congregation then these will be said after sunrise.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that he who had not offered the sunnan of morning prayers before congregation, then he should offer the same after sunrise. (Trimizy)

ii. Sunnan of Zohar (Midday) prayers.

In the traditions of the Holy Prophet the number of Sunnan for Zohar prayers is also six and also four.

Through certain quotations it appears that these are four in number. Two before the Divine Command prayers and two after the same.

Hazrat Ibn-i-Umar R.A. quotes that he remembered from the Holy Prophet that he offered two rakats after Zohar prayers and two rakats after Maghrib prayers at his home and two after Isha prayers and two before Fajar prayers at his home. (Bokhari)

It appears from certain other quotations that these are six in number. Four before the Divine Command prayers and two after the same.

Hazrat Ayesha R.A. describes that the Holy Prophet offered four rakats before the Zohar Divine Command prayers and two rakats after the same. (Muslim Ahmad)

Hazrat Umme Habiba R.A quotes that the Holy Prophet did declare that any person who offered twelve rakats in day and night will find a home in paradise. Four before the Zohar and two after the same, two after Maghrib, two after Isha and two before the Fajar prayers. (Muslim, Trimizy)

Both these traditions are powerful according to the proof. In between the two nothing is in opposition.

Hafiz Ibn-i-Hijar writes that it is better to apply these quotations that the Holy Prophet offered sometimes four rakats and sometimes two before Zohar.

This may be considered applicable that at home he offered four rakats and in the mosque two rakats. Hazrat Ayesha R.A and Hazrat Ibn-i-Umar R.A. described as they saw.

From a quotation by Hazrat Umme Habiba R.A. there appears perfection in offering four rakats before Zohar prayers and four rakats after Zohar prayers and she quotes that the Holy Prophet did declare that the person who offered four rakats before Zohar and four rakats after Zohar. Allah Almighty made his flesh unlawful for fire. (Ahmad Abu Daud, Trimizy, Ibn-i-Maja, Nissai).

If the before Zohar Sunnan are missed, then the same can be offered after Divine Command prayers.

Hazrat Ayesha R.A. quotes that the Holy Prophet when missed the before Zohar four rakats, offered these afterwards. (Trimizy)

iii. **Sunnan of Maghrib (Evening) prayers:**

After Maghrib prayers, there are two rakats of confirmed Sunnan as appears from the traditions mentioned just before.

To offer the Sunnan of Maghrib at home is most excellent as is in the above quoted tradition by Hazrat Abdullah bin Umar R.A. that he remembered ten rakats from the Holy Prophet, two before Zohar, two after Zohar, two after Maghrib at home, two after Isha at home and two before the morning prayers. (Bokhari)

Hazrat Mahmood bin Labid R.A. quotes that the Holy Prophet came to the tribe of Bani Abdul Eshhal and led the people in Maghrib prayers, after salutation he declared to them, that they should offer

the remaining two rakats at home. (Ahmad, Abu Daud, Trimizy, Nissai)

iv. Sunnan of Isha Prayers:

After Isha, the two rakats are confirmed Sunnan as has been disclosed in the above quotation.

2. UNESTABLISHED SUNNAN (TRADITIONS)

– Un confirmed –

The above stated ten or twelve rakats are confirmed Sunnan. Besides these there are such Sunnan, the offering of which is desirable although there is no stress about them. Such Sunnan are given below: -

i. Two or four rakats before Asr:

Many traditions are mentioned in this respect which although have been spoken according to the proof but due to their abundance in number there appears a support for the same.

Hazrat Abdullah bin Umar R.A. quotes that the Holy Prophet did declare that Allah Almighty may grant Divine blessing to that person who offered four rakat prayers before Asr. (Ahmad, Abu Daud, Trimizy)

ii. Two rakats before Maghrib:

Hazrat Abdullah bin Maghfil R.A. quotes that the Holy Prophet did declare that prayers should be offered before Maghrib, prayers should be offered before Maghrib, and for the third time under the fear that people may not take it as Sunnan, he declared that this was for the person who wanted to do like this. (Bokhari)

It appears from certain traditions that the Holy Prophet after Maghrib prayers used to offer besides confirmed two rakat Sunnan, voluntary prayers.

Hazrat Ayesha R.A. quotes that the Holy Prophet did declare that the person who offered twenty rakat prayers after Maghrib, Allah Almighty made a home for him in the paradise. (Trimizy)

Hazrat Muhammad R.A. son of Hazrat Ammar bin Yasser R.A. observed him (Hazrat Ammar R.A.) offering six rakat prayers after Maghrib then he said that he saw that Prophet of Allah offering six rakat prayers after Maghrib and heard him declaring that the person who offered six rakat prayers after Maghrib, obtained forgiveness for all his sins from Allah Almighty whether they were equal to scum of the sea. (Tibrani, Hasimi)

Hazrat Hazeefa R.A. quotes that he came to the Holy Prophet and offered the Maghrib prayers with him. After this he (The Holy Prophet) offered voluntary prayers upto Isha. (Nissai)

In these quotations although the proof of the two is weak but anyhow it appears desirable to offer voluntary prayers between Maghrib and Isha. (Fateh Ur Rabbani)

iii. Two or four rakats before Isha:

Hazrat Abdullah bin Maghfil R.A. quotes that the Holy Prophet did declare that there was a prayer between every Azan-Call for prayers and Aqamat – Call for congregation, that there was a prayer between every Azan and Aqamat and for the third time he declared that this was for the person who wanted to do so. (Bokhari, Muslim, Abu Daud, Trimizy, Ibn-i-Maja, Nissai).

The learned people agree on this that after Isha besides two confirmed Sunnan, offering of voluntary prayers is desirable. (Fateh ur Rabbani)

Hazrat Ayesha R.A. quotes that the Holy Prophet never after Isha visited her but necessarily he did offer four or six rakats (including two rakats confirmed Sunnan). (Masnad-i-Imam Ahmad)

Hazrat Ibn-i-Abbas R.A. quotes that on one night, he slept in the house of her aunt Maimona R.A. The Holy Prophet came home after offering Isha prayers then he offered four rakat prayers. (Bokhari, Ahmad, Abu Daud, Nissai)

JUMA (Friday)

1. Order for Friday:

The Juma (Friday) prayers have Divine Order for every adult Muslim man and its obligation is proved from the Holy Quran, Tradition and unanimity of the followers. Allah Almighty commands 'Oh, ye who believe! When the call is heard for prayer of the day of congregation, haste unto the remembrance of Allah and leave your trading'. (Surah Juma: 9)

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that the period of their coming into the world was after all but on the day of general resurrection they will be the first to be reckoned. Certainly this was so that the Jews and Christians received the Scripture before them and they (Muslims) received after them. The respect of the day (Friday) was made obligatory for them but they differed on it and Allah Almighty gave them (Muslims) Divine guidance to have unanimity over this, therefore all people were behind Muslims. The Jews show respect to tomorrow (Saturday) and the Christians to the day after tomorrow (Sunday). (Bokhari, Muslim)

Hazrat Abu Jaad Zamari R.A. quotes that the Holy Prophet did declare that the person who did not show any dignity for Friday and left three Friday prayers constantly without any excuse, Allah Almighty had put a seal on his heart. (Abu Daud, Tirmizy, Nissai, Ibn-i-Maja)

Hazrat Hafsa R.A. quotes that the Holy Prophet did declare that to offer the prayers (Friday) was obligatory for every adult Muslim man. (Nissai)

Hazrat Abu Hurraira R.A. and Hazrat Ibn-i-Umar R.A. quote that they heard the Holy Prophet declaring this on the

stairs of the rostrum that certain people should avoid leaving the Juma (Friday) prayers otherwise Allah Almighty will put a Seal on their hearts then necessarily they will fall in the category of unmindful. (Muslim, Ahmad, Nissai)

Among the followers there is no difference of opinion in the obligation of Juma (Friday) prayers.

2. Juma not obligatory for whom:

- i. Woman and Child. All agree on this.
- ii. For an ailing person.

Hazrat Tariq bin Shahab R.A. quotes that the Holy Prophet did declare that Juma prayers were obligatory for every Muslim to be offered in congregation with the exception of four persons. A slave, woman, child and an ailing person. (Abu Daud)

- iii. For a person having fear of enemy or losing of merchandise or in voyage having fear of losing the companions, unable to reach the mosque due to terror, rain, mud, severe cold or hot weather etc.,

Hazrat Ibn-i-Abbas R.A. quotes that the Holy Prophet did declare that a person who heard the Azan – Call for prayer and even then did not turn to the mosque there was none prayer for him with the exception of some excuse. The companions of the Holy Prophet enquired from the Prophet of Allah, the meaning of an excuse and he declared.

‘Sickness or Fear’. (Abu Daud)

One day when it was raining, Hazrat Ibn-i-Abbas R.A. ordered the Muazzin – Caller for Prayers, to say in the Azan – ‘Pray at your home’ instead of ‘Come towards prayers’. The people felt this thing as astonishing then Hazrat Ibn-i-Abbas R.A. explained that the Holy Prophet had taught so, who was better than him. Juma had the order of Divine

Command but he disliked to call the people to the mosque for payers in muddy and slippery conditions. (Abu Daud, Ibn-i-Maja).

iv. Passengers:

If the Holy Prophet was in journey on Friday than he did not offer Juma prayers but offered the Zohar prayers. On the occasion of the last pilgrimage on Friday he was in Arafat. He did not offer the Juma prayers but offered the Zohar and Asr prayers in combined precedence at Zohar time. This was also the practice of pious caliphs (Khulfa-i-Rashdin).

On all such people the Juma is of no obligation, but the Zohar prayers have a Divine Command likewise if they come to the mosque and joined the Juma prayers then this is rightful for them.

In this condition the Zohar prayers become eliminated for them. Therefore it appears from many traditions that in the period of the Holy Prophet and pious caliphs the women used to come to the mosque to join the Juma prayers.

3. The time for Juma:

The companions of the people, the followers and the authorities in religious matters consider the time of Juma as that for Zohar prayers, that is to say from the down fall of the sun upto the time when the shadow of each article becomes equal to same.

Hazrat Anas R.A. quotes that the Holy Prophet led the Juma prayers at a time when the downfall of the sun had started. (Ahmad, Bokhari, Abu Daud, Trimizy, Baihaqi)

Imam Bokhari says that the time of Juma prayers is after the downfall of the sun. Hazrat Umar R.A. Hazrat Ali R.A., Niaman bin Bashir R.A. and Umro bin Harees R.A. also quotes about this. Hazrat Salma bin Aukuh R.A. quote that when they used to go to their homes after offering Juma prayers with the

Holy Prophet then there was no shadow of the walls. (Bokhari, Muslim, Abu Daud)

Hazrat Anas R.A. quotes that when it was terribly cold then the Holy Prophet used to offer the Juma prayers at an early time and when it was terribly hot then he used to offer the same at a time when the weather had cooled down. (Bokhari)

4. For Juma Prayers – Number of Persons who say their prayers regularly:

For Juma, the congregation is a must. There is no difference of opinion in this respect. Just before, the quotation by Hazrat Tariq bin Shahab R.A. has been mentioned that the Holy Prophet did declare that Juma prayer was of Divine Command for every Muslim in congregation. (Abu Daud)

The minimum number of devotees for congregation of Juma prayers is not traceable from any tradition.

5. The place for Juma:

For Juma prayers there is no mention of any specific place in the tradition.

Hazrat Ibn-i-Abbas R.A. quotes that after offering the Juma in the mosque of the Holy Prophet, the first ever Juma that took place in Islam was in village "Jawasi" of Bahrin. (Bokhari, Abu Daud)

Hazrat Ibn-i-Umar R.A. observed, people in small settlements between Makkah and Madinah offering Juma prayers and did not object to them.

6. Two Azans – Calls for Juma and their time:

Uptil the days of the Holy Prophet, Hazrat Abu Bakar R.A. and Hazrat Umar R.A. there used to be only one Azan for Juma and that at the time when the leader of the prayers came to sit on the rostrum for delivering the sermon.

When the population of Madinah swelled in the days of Hazrat Usman R.A., then he introduced another Azan. After that uptil today all are acting accordingly.

Hazrat Saib bin Yazid R.A. quotes that in the days of the Holy Prophet, Hazrat Abu Bakar R.A. and Hazrat Umar R.A., the first call for prayers was made at that time when the leader of the prayers came to sit on the rostrum.

In the days of Hazrat Usman R.A. when the population swelled, he introduced another Azan-call for prayers that was made near the door of the mosque in the market at a higher place. (Bokhari, Abu Daud, Nissai)

7. Orders for Sermon of Juma:

The Sermon of Juma has two parts. That is also known as first Sermon and second Sermon. The ancestors of the people (including Imam Abu Hanifah, Imam Malik and Imam Ahmad) consider the first Sermon as obligatory and the second Sermon is taken as tradition because this is not proved from the Holy Prophet that he offered any Juma prayers without Sermon.

We mention below some necessary problems about the sermon of Juma.

- i. The Juma sermon of the Holy Prophet consisted of praise and applause of Allah Almighty, the evidence of his prophethood, preaching and advice to the people, recitation of some verses or surahs of the Holy Quran and wish and supplication for Muslims.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that every work that did not start with the praise and applause of Allah Almighty will be deficient. (Abu Daud, Ahmad)

In another quotation it is said that the sermon in which there was no mention of evidence of oneness of Allah and testimony of the Holy Prophet was like cut off hands. (Abu Daud, Ahmad, Trimizy)

Hazrat Ibn-i-Masood R.A. quotes that the Holy Prophet on Friday in sermons when rested for "tushhad" then desired that praise and applause was for Allah Almighty and sought help and forgiveness

from him alongwith protection from the evils of the body. Whom Allah guideth there was none to set him to go astray and whom he led to go astray there was none to guide him. He gave evidence that Muhammad was the bondsman and messenger of Allah, whom he sent to give glad tidings before general resurrection. He who obeyed Allah and his messenger, received guidance and he who disobeyed them got loss for himself and did no harm to Allah. (Abu Daud)

Hazrat Jabir R.A. quotes that the Holy Prophet used to deliver the sermon by standing and sat down between two sermons. He used to recite the verses of the Holy Quran and advised the people. (Muslim, Abu Daud, Nissai, Ibn-i-Maja)

Hazrat Umme Hisham daughter of Haarisa bin Niaman R.A quotes that she learned the Surah "Qaf" from the Holy Prophet when on every Friday he delivered the sermon from the rostrum, he recited that Surah. (Ahmad, Muslim, Abu Daud, Nissai)

Hazrat Abbi bin Kaab R.A. quotes that he observed the Holy Prophet on one Friday when advising the people from the rostrum and he heard him reciting the Surah Al-Mulk – The Sovereignty. (Ibn-i-Maja)

- ii. Saying the sermon of Friday prayers while standing on a higher place or rostrum and sitting in between two sermons is the tradition of the Holy Prophet. So there are two parts of the sermon and the first part is known as the first sermon and the second part is known as the second sermon.

Hazrat Ibn-i-Umar R.A. quotes that on Friday, the Holy Prophet used to deliver the sermon while standing, then sat down and again stood up as the

people practise now a days. (Bokhari, Muslim, Abu Daud, Nissai, Trimizy, Ibn-i-Maja, Ahmad)

This is not proved from the Holy Prophet that he ever delivered the sermon while sitting. This was also the custom of the companions of the Holy Prophet.

The first ever sermon to be delivered while sitting was by Hazrat Maavia R.A. while his body was too voluminous.

- iii. It is desirable that the sermon should be brief and comprehensive.

Hazrat Jabir bin Samra R.A. quotes that the prayer and sermon of the Holy Prophet was of medium type. (Muslim, Ahmad, Trimizy, Nissai, Ibn-i-Maja)

Hazrat Ammar bin Yasir R.A. quotes that the Holy Prophet did declare that if a man prolonged the prayers and briefed the sermon, it indicated that he understood the religion. Therefore the prayers should be prolonged and the sermon should be briefed. (Muslim, Ahmad)

- iv. To make special efforts for the sermon of Juma and to use high and effective voice alongwith impressive dialect is desirable.

Hazrat Jabir R.A. quotes that when the Holy Prophet delivered the sermon, his eyes became red, his voice became loud and his passion became severe as he was informing the people about the arrival of an army that would reach them in the evening or morning. (Muslim, Ibn-i-Maja)

- v. Due to some urgent need, the termination of the sermon and to continue the same after doing the needful is lawful.

Hazrat Abu Barida R.A. quotes that the Holy Prophet was delivering the sermon to them when

Hassan R.A. and Hussain R.A. (Grand children of the Holy Prophet) arrived. They were wearing red shirts. They were coming joyfully. On seeing them, the Holy Prophet came down from the rostrum and after lifting them got them seated before him, then he declared that Allah Almighty had commanded rightfully "No doubt that your wealth and off springs are a trial for you". When he saw them coming joyfully, he could not have patience, therefore he terminated his sermon and lifted them. (Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

Hazrat Abu Rifaaha Advi R.A. quotes that he came to the mosque and observed that the Holy Prophet was delivering the sermon, then he requested, Oh, Prophet of Allah! that there was a homeless person who knew nothing about their religion and he wanted to know. He (The Holy Prophet) attended to him and terminated the sermon. He reached to him and a wooden chair having iron legs was brought and he seated upon the same and talked to him about the religion, then he came to the rostrum and completed his sermon. (Muslim, Nissai)

- vi. When the sermon is delivered, it is prohibited to have a talk of every kind.

Hazrat Ibn-i-Abbas R.A. quotes that the Holy Prophet did declare that on Friday, when the leader of the prayers was delivering the sermon the man who talked was like an ass laden with books and the man who ordered the other to observe silence, there was no Juma for him. (Ahmad, Ibn-i-Abbe Sheeba, Tibrani)

Hazrat Abdullah bin Umar R.A. quotes that the Holy Prophet did declare that there came three types of persons for Juma prayers. One who if talked useless then that was his share and the other who sought

supplication from Allah Almighty and hoping that Allah may accept the same supplication or may not and the third type when arrived sat in silence, peace and did not jump over the neck of any Muslim and did not cause trouble to anybody then his action was an atonement from sins till the next Friday and for another three days. This is because that Allah Almighty commands that the person who does goodness, earns ten time reward. (Ahmad, Abu Daud)

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that when the leader of the prayers was delivering sermon and at that time, he who said to his companion to observe silence, then he said useless talk. (Bokhari, Muslim, Abu Daud, Nissai, Trimizy)

Certainly when the sermon is not delivered and the leader of the prayers is seated on the rostrum, then it is lawful to have a talk.

Hazrat Saalba bin Abbi Malik R.A. quotes that on a Friday Hazrat Umar R.A. was sitting on the rostrum and the people used to talk to each other. Then when the 'Muazzin' had finished the call and Hazrat Umar R.A. stood up for delivering the sermon, then nobody talked until both the sermons were over then the congregation stood up and Hazrat Umar R.A. stepped down the rostrum then the people had a talk. (Masnad-i-Imam Shaafi)

Hazrat Usman R.A. while sitting on the rostrum, when the Muazzin was calling the Azan, used to enquire about the welfare of the people. (Masnad-i-Imam Ahmad)

- vii. The people should be near the leader of the prayers during the sermon and to face him is desirable.

Hazrat Samra bin Jandab R.A. quotes that Holy Prophet did declare to come towards the commamoration of Allah, sit near the leader of the prayers so that if the human being got far away will enter the paradise lately although he will enter. (Abu Daud)

This quotation is although finished but to sit near the leader of the prayers is desirable by all. Iddi bin Sabit through his father quotes from his grandfather that when the Holy Prophet stood up on the rostrum, then his companions faced towards him. (Trimizy).

This tradition although as a Proof has no word but during the sermon facing the leader of the prayers is desirable near the companions of the Prophet and all people. (Trimizy)

- viii. During the sermon, the sitting of the people with their legs touching their belly is unpleasant. Hazrat Ma'az R.A. quotes that the Holy Prophet did forbid the people that when the sermon was delivered to sit on their feet standing and legs touching the belly. (Trimizy)

According to proof this tradition is of medium grade.

- ix. During the sermon to pass over the necks of the people in order to proceed further is unpleasant. Hazrat Ma'az bin Anas Johni R.A. quotes from his father that the Holy Prophet did declare that any person who went forward while passing over the necks of the people on Friday will be made as a bridge of hell. (Trimizy)

Imam Trimizy describes that this tradition as a proof is weak, but all learned people take it as unpleasant to pass over the necks of the people to go forward on Friday.

- x. During the sermon if some person gets up from his seat under some necessity, then other people should neither sit on that place, so that when he comes back will be able to sit on that place and nor anybody should be removed from his seat to sit there.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that when some one left his seat and when he came back was having more right for that seat. (Muslim, Ahmad)

There is a quotation about Hazrat Umar R.A. that when some one got up from his seat, he never sat there. (Ahmad, Muslim)

- xi. On Friday before delivering the sermon, this is desirable for the leader of the prayers to come to sit on the rostrum and to say to the people, 'Peace be with you'.

Hazrat Jabir R.A. quotes that when the Holy Prophet came on the rostrum, he then said to the people, "Peace be with you". (Ibn-i-Maja)

Imam Shoibi describes that Hazrat Abu Bakar R.A. and Hazrat Umar R.A. also practised this.

8. Orders for Juma Prayers:

All agree on this that there are two rakats of Juma prayer and the recitation should be in high voice. We give below the different problems about the Juma prayers.

- i. In the two rakats of Juma prayers after Surah Fatihah, every part of the Holy Quran can be recited. But this is desirable to recite Surah Juma in the first rakat and Surah Al-Munafiqun – The Hypocrites in the second rakat or Surah Al-A'ala – The Most High in the first rakat and Surah Al-Ghashiyah – The Overwhelming in the second rakat or Surah Juma in the first rakat and Surah Al-Ghashiyah – The Overwhelming in the second rakat.

Hazrat Abdullah bin Abbi Rafih R.A. quotes that the Caliph Marvan appointed Hazrat Abu Hurraira R.A. as governor of Madinah. During that interim period he recited on Friday Surah Juma in the first rakat and Surah Al-Munafiqun – The Hypocrites in the second rakat that he after the prayers asked him that he had recited the same two surahs that Hazrat Ali R.A used to recite in Kufa. Hazrat Abu Hurraira R.A replied that he had heard the Holy Prophet reciting the same two surahs on Friday. (Muslim, Ahmad, Abu Daud, Trimizy, Ibn-i-Maja)

Hazrat Niaman bin Bashir R.A quotes that the Holy Prophet on Friday used to recite Surah Juma in the first rakat and Surah Al-Ghashiyah – the Over Whelming in the second rakat. (Muslim, Ahmad, Abu Daud, Trimizy, Ibn-i-Maja)

- ii. After getting how many rakats, the Juma prayer will be valid?

The people (including Imam Malik, Imam Shaafi and Imam Ahmad bin Hunbal) consider that he who finds one rakat of Juma prayers will complete the second rakat himself and his Juma prayers will be valid prayers but when a person joined the second rakat after 'ruku', he will have to offer the four rakats instead of two and his prayers will be of Zohar.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that the person who found the second rakat of Juma prayers before 'ruku', he should complete one more rakat but he who did not find the 'ruku' of second rakat should offer four rakats. (Dar Qutni)

- iii. The Sunnan before and after juma prayers; Like Zohar, the offering of Sunnan before Juma is not

proved by the Holy Prophet. Therefore the people and the authorities in religious matters agree on this point that before the Juma prayer there is no such Sunnan the time and quantity of which was fixed. (Ibn-i-Taymiya)

After the Juma prayer there are two rakat Sunnan and even four.

Hazrat Ibn-i-Umar R.A quotes that the Holy Prophet after Juma prayer used to offer two rakat prayer at his home. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that anyone who wanted to say prayers after Juma should offer four rakats of prayers. (Muslim, Abu Daud, Trimizy)

9. The perfection of Friday and doing of works that are desirable:

- i. Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that the best day of all that when the sun had risen was Friday.

Hazrat Adam was born on that day and on the same day, he entered the Paradise and on the same day he was taken out and the day of general resurrection will fall on Friday. (Muslim, Abu Daud, Trimizy, Nissai)

- ii. Hazrat Abu Saeed R.A. and Hazrat Abu Hurraira R.A. quote that the Holy Prophet did declare that on Friday there was such time that when the Muslim bondsman prayed and begged Goodness of Allah, and Allah Almighty delivered that Goodness and that time was after Asr. (Masnad-i-Imam Ahmad)

Hazrat Jabir R.A quotes that the Holy Prophet did declare that there were twelve spaces in a Friday and one of these was such that when a Muslim

bondsman was not found regarding the Allah Almighty but Allah Almighty fulfilled his request that this time space should be searched after Asr in the last hour. (Nissai, Abu Daud, Hakam)

Hazrat Abu Salma bin Abdur Rehman R.A quotes that some companions of the Holy Prophet gathered at a place and mentioned on Friday about the time of acceptance of the supplication then they separated from each other in that way that they had agreed on that time that fell on Friday in the last hour. (Sunnan Imam Saeed)

- iii. On Friday in day and night there is great perfection in sending blessings on the Holy Prophet.

Hazrat Aus bin Aus R.A quotes that the Holy Prophet did declare that among the days, the most excellent day was that of Friday. Hazrat Adam was born and died on the same day. The day of general resurrection will fall on the same day. Therefore send blessings on the Holy Prophet in plentiful. The blessings will go forth to him. The companions of the Holy Prophet requested, Oh, the messenger of Allah! How their blessings will be put forth before him although he may have been decayed? He then declared that Allah Almighty prohibited the earth to cause any harm to the bodies of the prophets. (Abu Daud, Nissai, Ibn-i-Maja, Ahmad)

Hazrat Safwan bin Saleem R.A quotes that the Holy Prophet did declare that on day and night on Friday, send the blessings in plentiful on him. (Masnad-i-Imam Shaafi)

- iv. There is perfection in taking bath, cleaning the teeth, using the perfume and wearing the fine dress on Friday.

Hazrat Abu Saeed R.A quotes that the Holy Prophet did declare that every Muslim should take bath, wear fine dress and use the perfume if he had on Friday. (Bokhari, Muslim, Ahmad)

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare on one Friday, Oh, Muslims! that this day had been made as a festival (Eid) day for them. Therefore they should take bath and clean their teeth on that day. (Tibrani)

- v. There is perfection in reaching the mosque for prayers at the earliest time on Friday.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that the person who took bath like that of sexual impurity bath on Friday and then went to the mosque was like that as if he had sacrificed a camel and the person who went in the second time was like that as if he had sacrificed a cow and the person who went in the third time was like that as if he had sacrificed a ram and the person who went in the forth time was like that as if he had sacrificed a hen and the person who went still later was like that as if he had sacrificed an egg. After that when the leader of the prayers arrived to deliver the sermon, then the angels also arrive to listen the sermon. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizi, Nissai)

- vi. There is also perfection in offering the voluntary prayers before the start of sermon on Friday.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that the person who took bath on Friday and then came for Juma prayers and he offered the voluntary prayers as much as possible, then listened quietly and attentively to the Sermon delivered by the leader of the prayers till its end and

offered the prayers after him then his sins in between that Friday till next Friday including another three days were forgiven. (Muslim)

When the Sermon starts, then according to the companions of the people, the successors of the companions of the Holy Prophet and authorities in religious matters, one should stop offering voluntary prayers of every kind.

Hazrat Ibn-i-Umar R.A also quotes that the Holy Prophet did declare that if some one entered the mosque at that time, when the leader of the prayers was delivering the sermon, then there should be no prayer or talk of every kind till his disengagement. (Tibrani)

- vii. In the morning prayers on Friday reciting of Surah AL-Jathiyah – Crouching and Ad-Dahr-Time is desirable.

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet used to recite in the morning prayers on Friday Surah Al-Jathiyah and Ad-Dahr and in Juma prayers used to recite Surah Juma and Surah Al-Munafiqun – The Hypocrites. (Ahmad, Muslim, Abu Daud, Nissai)

10. When Juma and Eid prayers fall on the same day:

From certain traditions this seems that when Juma and Eid prayers fall on the same day, then the order of the Divine Command prayers of Friday is eliminated.

Hazrat Zaid bin Sabit R.A quotes that the Holy Prophet offered the Eid prayers and left the Juma prayers and declared that if some person wanted to offer the Juma prayer, he may offer the same. (Abu Daud, Hakam, Nissai, Ibn-i-Maja, Ahmad)

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that two Eids had fallen together (Eid and Juma) that if some one wanted not to offer Juma, he may do so, that the Eid

prayer was sufficient for him anyhow that fell in the category of offering of Juma prayers. (Abu Daud)

But the rule of conduct of the people in this connection was that this leave was not for the people of Medinah but was for people coming from all around villages so that they may not fall in trouble of coming to the city after going to their homes, but the order of Divine Commandment of Zohar prayers remained in tact.

VITAR

The wordly meaning of 'vitar' is odd number. As the number of rakats in this prayer is odd in number so it is called vitar.

1. The perfection of Vitar:

The Holy Prophet declared strict emphasis about the vitar.

Hazrat Kharjah bin Hazifah R.A quotes that the Holy Prophet did declare that Allah Almighty helped them through such a prayer which was better for them than red camels.

They requested to the Holy Prophet, Oh, Prophet of Allah! which was that prayer? He then declared, vitar, the timing for the same was from Isha prayers till the dawn of the day. (Abu Daud, Trimizy, Ibn-i-Maja, Ahmad)

Hazrat Ali R.A quotes that the Holy Prophet did declare that Oh, the people of the Quran! Offer the vitar prayer as Allah Almighty is himself Vitar (odd number) and he liked the vitar.

2. The order for vitar:

The people (including Imam Malik, Imam Shaafi and Imam Ahmad bin Humbal) consider vitar as a tradition, the emphasis and perfection is not that of Divine Command but greater than Sunnan prayers.

Hazrat Ali R.A affirmed that vitar was not important as Divine Command prayers but was a tradition set in force by the Holy Prophet. (Ahmad, Nissai, Trimizy)

Hazrat Talha bin Abdullah R.A quotes that a person from a family of Najad (Name of the higher part of Arabia) came to the Holy Prophet and asked that in day and night besides five prayers, was any prayer due from him?

He declared none, with the exception that he may offer as traditional and voluntary prayers on his own choice. (Bokhari, Muslim)

From above and other traditions it appears that the Holy Prophet declared strict emphasis on vitar prayer but that order was of traditional kind.

3. The time for vitar:

The vitar time is after Isha prayers till the dawn of the day as appeared from the above quotation of Hazrat Kharjah bin Hazifah R.A.

Hazrat Abu Masood Ansari R.A affirmed that the Holy Prophet used to offer vitar in the beginning of the night, in the middle of the night and also in the last part of the night. (Masnad-i-Imam Ahmad)

This is most excellent to offer the vitar prayer in the last part of the night near the dawn of the day but for a person having fear of unable to get up in the last part of the night then this is better for him to offer the vitar prayer in the beginning of the night.

Hazrat Jabir R.A quotes that the Holy Prophet did declare that anyone who considered that he will be unable to get up in the last part of the night then he should offer the vitar in the beginning of the night, but for a person who thought that he will get up in the last part of the night, then he should offer the vitar in the last part of the night as angels descend in the night prayer and is most excellent. (Ahmad, Muslim, Trimizy, Ibn-i-Maja)

4. The rakats of vitar:

Only one rakat of vitar is proved from the Holy Prophet and also three, five, nine and eleven rakats.

We mention below each of them.

i. One rakat.

Hazrat Ibn-i-Umar R.A and Hazrat Ibn-i-Abbas R.A quote that they heard the Holy Prophet declaring that the vitar in the last part of the night was one rakat. (Ahmad, Muslim)

Hazrat Ibn-i-Umar R.A also quotes that a person stood up and enquired, Oh, the Prophet of Allah! How should the night prayer be offered? The Holy Prophet declared to offer the prayer by two and two rakats and when the danger of the dawn was foreseen, then offer only one rakat of vitar. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Ibn-i-Maja)

ii. Three rakats:

Hazrat Ali R.A quotes that the Holy Prophet used to offer vitar in three rakats. (Masnad-i-Imam Ahmad)

Hazrat Abdullah bin Abbas R.A quotes that the Holy Prophet did offer three rakats of vitar prayer. He recited Surah Al-A'ala – The Most High in the first rakat, Surah Al-Kafirun – The Disbelievers in the second rakat and Surah Al-Ikhlās (At-Tauhid) – The Unity in the third rakat. (Masnad-i-Imam Ahmad, Nissai, Dar Qutni, Hakam)

Hazrat Ayesha R.A quotes that the Holy Prophet used to offer three rakats in vitar and used to sit only in the end.

In another quotation it is said in these words that in the second rakat, he never paid salutation. (Hakam)

iii. Five rakats:

Hazrat Ayesha R.A quotes that the Holy Prophet used to offer at night thirteen rakats and among them were five rakats of vitar and in those rakats he sat down only in the last rakat. (Bokhari, Muslim)

iv. Seven or Nine rakats:

Hazrat Ayesha R.A quotes that the Holy Prophet used to offer nine rakats of vitar at night and among those he sat down in the eighth rakat and recited remembrance of Allah and invoked his blessings, then got up without paying salutation and completed

the ninth rakat and sat down for reading 'tashhud' and paid salutation which was also heard by her. Then after salutation he offered another two rakats by sitting. In this way he completed eleven rakats.

When he grew in age and became old, then he offered seven rakats in vitar prayer and followed the same method as he did before.

In another quotation there is mention that he offered seven rakats of vitar and never sat down in any rakat with the exception of sixth and seventh rakat and paid salutation in the seventh rakat. (Bokhari, Muslim, Ahmad, Abu Daud, Nissai, Ibn-i-Maja)

v. Eleven rakats:

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that do not offer three rakats in vitar prayers and make them similar to that of Maghrib prayers but offer five, seven, nine, eleven or offer more rakats than these. (Muhammad bin Nasar)

5. Reading (Quran) in vitar:

If there are three rakats of vitar prayer then reciting Surah Al-A'ala – The Most High in the first rakat, Surah Al-Kafirun – The Disbelievers in the second rakat and Surah Al-Ikhlās – The Unity in the third rakat is lawful.

Hazrat Ubbe bin Ka'ab R.A quotes that the Holy Prophet in vitar prayer used to recite Surah Al-Aa'la, Surah Al-Kafirun and Surah Al-Ikhlās. (Ahmad, Abu Daud, Nissai)

Imam Trimizy and Imam Abu Daud have narrated another quotation from Hazrat Ayesha R.A that there is mention of Surah Al-Ikhlās, Surah Al-Falaq and Surah An-Nas in the third rakat of vitar but Imam Trimizy describes that the action of well informed people is to recite Surah Al-A'ala in the first rakat, Surah Al-Kafirun in the second rakat and Surah

Al-Ikhlās in the third rakat and the addition of Surah Al-Falaq and Surah An-Nas may not be made.

6. The supplication of Qunut (Obedience to Allah) in vitar:

i. Order:

In some right tradition from the Holy Prophet there is no proof of supplication of Qunut (Obedience to Allah) in vitar.

There is only one quotation from Hazrat Hassan R.A that has been determined as weak by most narrators.

But from the companions of the Holy Prophet, Hazrat Ibn-i-Masood R.A, Hazrat Abu Musa R.A, Hazrat Ibn-i-Abbas R.A, Hazrat Anas R.A and among the successors of the companions of the Holy Prophet, Imam Hassan Basri, Umar bin Abdul Aziz, Sufian Suri, Abdullah bin Mubarik are convinced about the supplication of Qunut in vitar.

They consider reading of supplication of Qunut in vitar during the whole year as lawful.

ii. The words:

Hazrat Hassan R.A quotes that the Holy Prophet taught him the supplication of Qunut in the following words:

“Oh, Allah! Grant him guidance alongwith those people whom Thou granted guidance and grant him welfare and prosperity alongwith those people whom Thou granted welfare and prosperity and Be his Guardian and Doer. Accord good fortuné to the blessings which Thou had granted him and keep him protected from the wrong doings of your decree because Thou awards decree and none can award decree in contest to Thee. He is never disgraced

whose Doer is Thee None can grant him glory
whose adversary is Thee Thou art is Chaste.
Oh, our Lord! Thou art is owner of blessings
and Thou art is Venerable and Greatest of all.
Oh, Allah! send blessings and salutation on
your messenger.” (Ahmad, Abu Daud,
Trimizy, Nissai, Ibn-i-Maja, Baihaqi, Hakam,
Dar Qutni, Ibn-i-Habban)

This quotation although is weak but Imam Trimizy states that about supplication of Qunut from the Holy Prophet there is no proof of any powerful tradition than this.

Among the Hanafites the words of the supplication of Qunut as proved by Hazrat Ibn-i-Masood R.A are as following:

Oh, Allah! we seek Thy help and forgiveness.
We believe in Thee and rely on Thee. We
praise and applause Thee. We pray gratitude to
Thee. And are not unthankful to Thee. We
will leave that person who is disobedient to
Thee.

Oh, Allah! we worship Thee. We prostrate
before Thee and rush forth towards Thee. We
hope for Thy Divine Blessings and fear from
Thy torment. No doubt, Your torment will
overtake the disbelievers.

iii. An occasion for reciting of Qunut:

In the last rakat of vitar, the reciting is lawful before going to ruku and also after the ruku. In this respect although there is no proof of the perfect tradition from the Holy Prophet but from the companions of the Holy Prophet both kinds of symptoms are traceable.

Hazrat Ibn-i-Masood R.A and other companions of the Holy Prophet used to recite 'Qunut' in vitar before going to ruku.

This was enquired from Hazrat Anas R.A when to recite Qunut before or after the ruku? He replied that they used to recite Qunut before the ruku and also after the ruku. (Ibn-i-Maja)

iv. Saying of Takbir (Allah-O-Akbar) and lifting of hands:

For reciting supplication of Qunut (before ruku or after ruku) the symptoms of saying Allah-O-Akbar and lifting of hands are traceable from some companions of the Holy Prophet.

Hazrat Abdullah bin Masood R.A recited Surah Ikhlās – The Unity in the last rakat of vitar, then lifted his hands and recited Qunut before going to ruku. (Bokhari)

Tariq bin Shahab R.A quotes that Hazrat Umar R.A when disengaged from reading Quran and then he said, Allah-O-Akbar and recited Qunut and again said, Allah-O-Akbar and went to ruku, from these symptoms this is not clear that what was the mode of reciting Qunut after lifting hands?

7. The supplication after vitar:

- i. Hazrat Ubbe bin Ka'ab R.A and Hazrat Abdur Rehman bin Umbri R.A quote that the Holy Prophet when finished the vitar then read this supplication thrice.

“The Sovereign of Praise and Purity is Chaste”.

In the quotation of Hazrat Abdur Rehman bin Umbri R.A these words are in excess, “and for the third time he recited the supplication in high voice.” (Abu Daud, Nissai, Ahmad, Dar Qutni)

In the quotation of Dar Qutni the following words of the supplication are in excess.

“Who is Master of angels and Archangel – Gibrael.”

- ii. Hazrat Ai R.A quotes that the Holy Prophet in the last part of his vitar used to recite this supplication:

“Oh, Allah! I seek refuge of Thy willingness from Thy wrath and seek refuge of Thy Divine Blessings from Thy torment. I seek refuge of Thy from Thy – self. I cannot count Thy Praise and Applause. Thou art is like that as Thou hath self conceited.” (Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Ahmad)

The believers in traditions have a word on the proof of this supplication but anyhow this is desirable to read the same alongwith above stated supplication.

8. Two Sunnan after vitar:

Although in many perfect traditions the Holy Prophet had commanded to make vitar as the last part of the prayers at night but in certain other traditions this is proved to offer two rakats after the vitar. Hazrat Ayesha R.A declared that the Holy Prophet after salutation of vitar did offer two rakats prayer by sitting. (Ahmad, Muslim, Abdu Daud, Nissai)

In both kinds of such quotations, the ancestors of the authorities in religious matters have mostly compared this in such a way that at night the last prayers of human being should be the vitar but some times after the vitar, the offering of two rakats sunnan is also desirable.

Imam Noadi writes that the real thing was that after vitar the Holy Prophet offered two rakats by sitting only to disclose its lawfulness and he never offered the same continually but offered them for a few times.

9. There are no twice vitars in a single night:

Any person who slept at night after offering vitar and wanted to offer voluntary prayers by getting up again, then he can offer the prayers without offering again vitar afterwards.

Hazrat Ali R.A quotes that he heard the Holy Prophet declaring that there were no twice vitars in a single night. (Abu Daud, Nissai, Trimizy)

10. Offering vitar after a due time:

Any person who missed vitar at night may offer them on the next day.

Hazrat Abu Saeed Khudri R.A quotes that the Holy Prophet did declare that when some one of them missed his vitar due to some reason or the other, he may offer the same on remembrance. (Abu Daud)

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that when some one of them entered the next morning in such a condition that he could not offer vitar at night then he should offer the same. (Hakam)

11. Congregation of vitar:

The Holy Prophet and his companions in the month of Ramdhan (fasting month) in 'Traviah' prayer used to offer vitar in congregation. Hence, offering of vitars in congregation in the month of Ramdhan is desirable by all.

12. Offering of Qunut in case of collective miseries in Divine Command prayers:

In case of collective miseries offering of Qunut in the last rakat in Divine Command prayers after ruku is lawful.

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet offered Qunut continuously for one month in Fajar, Zohar, Asr, Maghrib and Isha prayers in the last rakat after ruku. He begged curse for the tribes of Raal, Zakwan and Isiya in the habitation of Bani Saleem and the people offered 'Amen' afterwards. (Abu Daud, Masnad-i-Imam Ahmad)

TAHAJUD

(A prayer said after midnight)

Qiyam-ul-lail – Standing erect at night

1. Perfection:

There is great perfection of 'Tahajud' in both Quran and Hadis (Tradition).

Allah Almighty Commands:

“And offer ‘Tahajud’ at night. This is a voluntary prayer for thee. This is not remote that thine Allah Almighty may raise thee in a praiseworthy estate.” (Bani Israel : 79)

In another place Allah Commands:

“Lo! Those who keep from evil will dwell amid gardens and watersprings. Taking that which their Lord giveth them; for lo! Aforetime they were doers of good; They used to sleep but little of the night. And ere the dawning of each day would seek forgiveness.” (Adh-Dharyat – The Winnowing winds: 15-18)

In a third place Allah Commands:

“The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace!

And who spend the night before their Lord, prostrate and standing.” (Al-Furqan – The Criterion (of Right and Wrong) 63:64)

In a fourth place Allah Commands:

“Only those believe in our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not scornful. Who forsake their beds to cry unto their Lord in fear and hope, and spent of what we have bestowed on them. No soul knoweth what is kept hid for

them of joy, as a reward for what they used to do. (As-Sajdah – The prostration 15:17)

Hazrat Abu Hurraira R.A quotes that this was enquired from the Holy Prophet that which prayer was better than all after Divine Command prayers? He declared the night prayer that is to say, 'Tahajud'. (Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

Hazrat Abu Imama R.A quotes that the Holy Prophet did declare that thou people should stand at night because this was the habit of virtuous bondsmen before thee. Thou art is to acquire nearness to Thine Lord. This will erase thine evils and will defend thee from sins. (Trimizy)

Hazrat Mughaira R.A quotes that the Holy Prophet stood at night hither to that his feet swelled. The companions of the Holy Prophet requested him, Oh, the Prophet of Allah! All thine sins of the past and foremost have been forgiven then why did thou take this trouble? He declared that why he may not be thankful to his Lord? (Bokhari, Muslim, Nissai)

2. Rules:

There are certain rules of Tahajud which are as follows:

i. The desire to get up for Tahajud while sleeping:

Hazrat Abu Dardaa R.A quotes that the Holy Prophet did declare that the person who went to sleep under the desire that he will get up at night to offer the prayers then he kept sleeping till morning, then his desire will be written down in his conduct and Allah Almighty sacrificed the sleep for him. (Nissai, Ibn-i-Maja)

ii. To wish (supplication) after getting up:

a. Hazrat Ibn-i-Abbas R.A quotes that one night he slept in the home of his aunt, Maimona. The Holy Prophet was also in her home on that night. The Holy Prophet had some talk with her for some time, then went to sleep. He got

up when about one third of the night was remaining. He looked towards the sky and recited these verses of the Holy Quran

“Lo! In the creation of heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty)” (The family of Imran : 190)

Until he finished the Surah, The family of Imran. (Bokhari, Muslim)

In another quotation of Muslim, this is stated that he cleaned his teeth after getting up and recited these verses while performing ablution.

- b. Hazrat Ibn-i-Abbas R.A also quotes that when the Holy Prophet got up at night for Tahajud then he read this supplication.

“Oh, Allah! All praise is for Thee. Thou art is the splendour of the heavens and earth and also of those who reside there in. All praise is for Thee. Thou art is the keeper firm of earth and heavens and who abode there in. All praise is for Thee. Thou art is just and Thine promise is just. Thine meeting is indisputable. The paradise is indisputable. The torment of fire is indisputable. The Prophets are a reality and Muhammad P.B.U.H is justified. The general resurrection is indisputable. Oh, Allah! I have put myself on one side for Thee. I believe in Thee. I trust in Thee. I turned towards Thee. I altercate upon dependence of Thee. I bring my affair towards Thee. Therefore Thou may forgive all my sins which I did before or after, concealed or

openly. Thou art is Allah, there is none to be worshipped except Thee.”

- c. Hazrat Ibada bin Samit R.A quotes that the Holy Prophet did declare that the person who got up at night should say these words.

“There is none to be worshipped except Allah. There is no partner to Him. The Sovereignty and praise is for Him. He has the power over every thing and Allah is Chaste. All praise is for Allah and there is none to be worshipped except Allah. Allah is Higher than all and there is no power and courage except with the support of Allah.”

Then he should pray, Oh, Allah! Grant him pardon and then his supplication is granted acceptance and then if he offerd prayers after performing ablution, then his prayer is granted acceptance. (Bokhari)

- d. Hazrat Ayesha R.A quotes that when the Holy Prophet got up at night, then read this supplication.

“Oh, Allah! There is none to be worshipped except Thee. Thou art is Chaste. I seek pardon from Thee and am a claimant of Thine Divine Blessings from Thee.

Oh, Allah! Increase my knowledge and after granting guidance do not make my heart crooked. Grant me Divine Blessings from Thyself. Undoubtedly Thou art is the bestower. All praise is for that Allah who will grant us life after death. At last we have to return towards Him.”

iii. Praying first two rakats lightly:

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that when some one of them kept himself awake at night, then he should start his prayers with two light rakats. (Muslim)

iv. To awaken the better half with self:

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that when a person got up at night and awakened his wife as well and both of them offered prayers then they were written down as a grateful man and a grateful woman. (Abu Daud)

v. When there is influence of sleep, then it is better to sleep after termination of prayers:

Hazrat Ayesha R.A quotes that the Holy Prophet did declare that when someone of thee got up at night and could not recite the Holy Quran rightfully and he did not know that what he had read, then he should go to sleep. (Muslim)

Hazrat Anas R.A quotes that the Holy Prophet came to the mosque and observed that a string was tied between two pillars and he enquired about the same. The companions of the Holy Prophet replied that the string was of Hazrat Zainab R.A as she felt to be dejected or disgusted in offering her prayers then she held the same. The Holy Prophet declared to untie the same. Among thee, the prayers should be offered only when one felt activeness among himself and when he felt dejected or disgusted then he should go to sleep. (Bokhari, Muslim)

vi. To control the Tahajud prayer to the best of ones ability:

Hazrat Ayesha R.A quotes that the Holy Prophet did declare that thou should perform action as thou watch strength within self to perform the same. An

oath in the name of Allah! Allah Almighty does not feel disgusted upto that time as thou felt the same. (Bokhari, Muslim)

Hazrat Ayesha R.A also quotes that the Holy Prophet was asked that what action was favourite of all near Allah Almighty?

He declared that the same action which was controlled howeverless that may be in quantity. (Bokhari, Muslim)

Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet did declare to him, Oh, Abdullah! Do not become like a person who used to offer prayers at night then he deserted the prayers. (Bokhari, Muslim)

3. Time:

There is no fixed time for Tahajud prayers.

Starting after the Isha prayers and upto the dawn of the day, this prayer can be offered at any time.

Hazrat Anas R.A affirms that they witnessed the Holy Prophet offering this prayer at any hour of the night. They saw the Holy Prophet standing in the prayer whenever they wished. The Holy Prophet fasted during the month. They said that he will not miss any fast during the month. Then he quitted the fast and they said that he will not keep any fast during the month. (Bokhari, Ahmad, Nissai)

Hafiz Ibn-i-Hijar affirms that there was no fixed time for Tahajud prayers for the Holy Prophet. For the sake of conveniency he offered the prayer whenever he liked.

This is most excellent that the Tahajud prayer may be offered in the last one third part of the night.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that when one third part of the night remained then

their Greatest and Revered Cherisher gets down to the first sky and commands

“Is there any who prays before my exalted presence so that his prayer may be accepted? Is there any petitioner, so that his petition may be accepted? Is there any who wants to obtain pardon, so that his offence may be absolved?” (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet did declare that in his opinion, the most beloved fast was of Hazrat Daud (David) and the most beloved prayer was of Hazrat Daud. Hazrat Daud slept for half of the night and prayed for one third of the night and then slept for one sixth of the night. Similarly he fasted on alternate days. (Bokhari, Muslim, Abu Daud, Nissai, Ibn-i-Maja)

4. The number of rak'ats:

In Tahajud prayers neither minimum nor maximum number of rakats are fixed. One rakat of vitar prayer becomes Tahajud prayer.

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet ordered them for night prayer and declared to them giving temptation for this prayer that they should offer the night prayer desiring only one rakat. (Tibrani)

Hazrat Samra bin Jandab R.A quotes that the Holy Prophet ordered them to offer the night prayer either less or more in the way that the last of all should be vitar. (Tibrani, Bazzar)

But the most excellent is to follow eleven rakats (including vitar).

This appears from many traditions that mostly the Holy Prophet used to offer eleven rakats. Although there is proof of thirteen, nine and seven rakats from the Holy Prophet.

Hazrat Ayesha R.A quotes that the Holy Prophet in between Isha prayers and the dawn of the day used to offer

eleven rakats. He offered salutation after every two rakats and in the end offered one rakat of vitar prayer. (Bokhari, Muslim)

Hazrat Ayesha R.A also quotes that the Holy Prophet during Ramdhan or other than Ramdhan never offered more than eleven rakats of prayers. (Bokhari, Muslim)

In this tradition Hazrat Ayesha R.A had mostly described the usual practice of the Holy Prophet otherwise there was proof of thirteen, nine and seven rakats from her.

In one quotation she describes that the Holy Prophet used to offer thirteen rakats during the night and that included five rakats of vitar prayers and he never sat down in any rakat except the last rakat. (Bokhari, Muslim)

Hazrat Masrooq R.A quotes that he enquired from Hazrat Ayesha R.A about the night prayer of the Holy Prophet and she described those as seven rakats, nine rakats and eleven rakats other than the Sunnan of Fajar prayer. (Bokhari)

There is no proof of less than seven rakats in Tahajud prayers from the Holy Prophet. This is most excellent that the night prayer should be offered by two rakats each. From most traditions this appears that the Holy Prophet used to offer salutation after every two rakats as is also clear from the above tradition described by Hazrat Ayesha R.A.

Hazrat Ibn-i-Umar R.A quotes that a person stood up and enquired from the Holy Prophet that how he should offer the night prayer? The Holy Prophet declared that the night prayer should be offered by two rakats each and when there was danger of dawn (day break) then he should offer only one rakat. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Ibn-i-Maja, Nissai, Moota)

In some other quotations there is proof of four rakats each from the Holy Prophet.

Hazrat Ayesha R.A quotes that the Holy Prophet during Ramdhan or other than Ramdhan did not offer more than eleven rakats. First he offered four rakats each which were

extremely excellent and lengthy, than he offered three rakats of vitar prayers. (Bokhari, Muslim)

5. Qira't (Reading):

The Qira't in night prayers can be done in high or low voice but the most excellent is that the voice should be medium, neither too high nor too low.

Hazrat Ayesha R.A was asked that how was the Qirat of the Holy Prophet during the night prayer? She described that the Qira't of the Holy Prophet was of all forms sometimes in high voice and sometimes in low voice. (Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Ahmad)

Hazrat Abu Qutawa R.A quotes that the Holy Prophet declared to Hazrat Abu Bakar R.A that he happened to pass by him and observed that he (Hazrat Abu Bakar R.A) was reading the Holy Quran in low voice. He replied that Allah Almighty heard his whispering. The Holy Prophet ordered him to raise up his voice a little. Then the Holy Prophet declared to Hazrat Umar R.A that he happened to pass by him and observed that he (Hazrat Umar R.A) was reading the Holy Quran in high voice. Hazrat Umar R.A replied that he awakened the person feeling drowsiness and drove off the demon. The Holy Prophet ordered him to low down his voice a little. (Abu Daud, Trimizy)

Hazrat Ibn-i-Abbas R.A quotes that the voice of the Holy Prophet was so much that when he offered the prayers at home, then the room mates could hear his voice. (Abu Daud)

6. Saying a prayer after due time:

Hazrat Ayesha R.A quotes that if at night the Holy Prophet missed his prayer, then he offered twelve rakats at day time. (Muslim)

Hazrat Umar R.A quotes that the Holy Prophet did declare that if a person happened to sleep during the time of his fixed daily worship (Tahajud prayers), then he should offer the same between Fajar and Zohar prayers and it is written down that if he had offered the same at night. (Muslim, Ahmad, Abu Daud, Trimizy, Ibn-i-Maja, Nissai)

TRAVIH PRAYER OR STAY AT NIGHT DURING RAMDHAN

1. Order:

Taravih prayer or stay at night during Ramdhan (fasting month) is considered by all for both men and women as an established or confirmed Sunnan.

Hazrat Ayesha R.A quotes that the Holy Prophet offered his night prayer in a mosque then many persons joined him. In the second night he offered his prayers and the number of persons joining him increased. Then the persons gathered on third or fourth night and the Holy Prophet did not come out. In the morning he declared that he had seen the persons had gathered, but only one thing prevented him from coming out and that was, this prayer may not be made as a Divine Command prayer for them. This happened in the month of Ramdhan. (Bokhari, Muslim, Abu Daud, Nissai, Ibn-i-Maja, Ahmad, Malik)

Like men the travih prayer is Sunnan for women also.

Hazrat Abbi bin Ka'ab quotes that he went to the Holy Prophet and requested him, Oh, Prophet of Allah! that night something strange happened to him. At that time the month was of Ramdhan. The Holy Prophet asked him that what had happened?

He replied that some women in his house asked him that they would not read the Holy Quran but like to pray after him. So he offered eight rakats of prayers then he offered the vitar prayer and the Holy Prophet said nothing, speaking he offered his consent on this Sunnan. (Tibrani, Abu Yaala)

Hazrat Arfaja R.A describes that Hazrat Ali R.A ordered people for prayers in the nights of Ramdhan. He appointed a separate leader of prayers for men and women.

2. Perfection:

There is great perfection for stay at night during Ramdhan.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet persuaded the people for prayers at night during Ramdhan without this that he ordered them with determination (obligation and commitment).

He declared that a person who stayed at night during Ramdhan in faith and wishing consent of Allah 'Almighty only, his last and foremost sins will be pardoned. (Bokhari, Muslim, Ahmad, Malik, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

3. Time:

The time for travih prayer starts after Isha prayers and lasts till the dawn of the day but to offer the same in the last part of the night is most excellent. It is better that the vitar prayer may be offered last of all. For a person who offered vitar prayer in the beginning of the night and wanted to offer travih prayer in the last part of the night, he can offer the same.

Without offering vitar again as the last part of his prayers, as the vitars are not allowed twice.

4. Rak'ats:

There are no fixed number of rakats for travih prayer but the tradition of the Holy Prophet in some quotations is eight rakats, (without vitar) and according to another quotation it is twenty rakats (without vitar).

We give below both types of quotations:

- a. Hazrat Ayesha R.A quotes that the Holy Prophet in Ramdhan or other than Ramdhan did not offer more than eleven rakats (including vitar) of travih prayer. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

Hazrat Jabir R.A quotes that the Holy Prophet led the prayer for three nights and offered eight rakats of

prayers and then offered vitar prayer. On the fourth night, the people waited for him and he did not come. (Tibrani, Ibn-i-Khazeema, Ibn-i-Habban, Muhammad bin Nasar)

- b. Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet used to offer twenty rakats of prayer in Ramdhan apart from congregation.

In a quotation about Hazrat Umar R.A it is stated that he ordered Hazrat Abbi bin Ka'ab R.A and Hazrat Tamim Dari R.A to lead the eleven rakats of prayers (including vitar) to the people. (Moota Imam Malik)

In another quotation there is mention of twenty one rakats instead of eleven rakats. (Muhammad bin Nasar)

In the third quotation it is stated that in the days of Hazrat Umar R.A the people used to offer thirteen rakats (including vitar) of travih prayer. (Muhammad bin Nasar)

In the fourth kind of many quotations there is mention of twenty rakats (excluding vitar). (Moota Imam Malik, Muhammad bin Nasar, Baihaqi)

5. Congregation:

It is lawful to offer the travih prayer in congregation or alone but to offer the same in a mosque is desirable. The Holy Prophet led the prayer of his companions for three nights in congregation and on the fourth night he did not come out feeling fear that this prayer may not be made as a Divine Command for the Muslims and then the people offered this prayer in the mosque or in their homes individually.

Hither to that Hazrat Umar R.A in his times gathered them in the mosque after a leader of prayers because at that time there was no suspicion of travih prayer becoming as a Divine Command prayer.

Hazrat Abdur Rehman bin Abdul Qari quotes that during Ramdhan in a night he came to the mosque with Hazrat Umar R.A and observed that people were offering prayer separately. Some one was offering the prayer lonely and other people were following someone. Hazrat Umar R.A said that he thought that this will be better if he could gather them after a leader of the prayers, then he gathered them all after Hazrat Abbi bin Ka'ab.

In another quotation it is stated that he again came to the mosque with Hazrat Umar R.A and observed that the people were offering their prayer after their reader (Qari) in congregation.

Hazrat Umar R.A said, How good was this new method? The people sleep in the last part of the night was better than the part of the night in which they offer their prayer and the people used to offer prayer in the beginning of the night. (Bokhari, Ibn-i-Khazeema, Baihaqi)

6. Qira't (Reading):

In travih prayer nothing is proved about reading the Holy Quran from the Holy Prophet but in Moota Imam Malik it appears from a quotation by Hazrat Saib bin Yazid that in the period of Hazrat Umar R.A the leader of the prayers used to read about hundred verses so as the followers rested on wooden supports and disengaged from prayer near Fajar. Speaking its dependence is on the facility and capacity of praying persons.

7. Rest:

Offering the travih prayer by two rakats is most excellent because the Holy Prophet commanded that the night payer is by two rakats. (Bokhari, Muslim)

The companions of the Holy Prophet also used to offer the travih prayer by two rakats. After every four rakats it is desirable to rest for some time before starting the next prayer as the companions of the Holy Prophet also practised this and for this reason this prayer is termed as travih (rest).

THE PRAYERS OF EID

The prayer of Eid-ul-Fitar and Eid-uz-Zuha

The Eid prayer near Hanfia is obligatory, near the Hunbalia is Farz-e-Kifayah – a duty enjoined on all Muslims but if it is performed by one member of a family it is regarded to have been performed by all the family members, near the Malakia and Shaafia (and the learned persons of Ahle-Hadis) is confirmed Sunnan which was started by the Holy Prophet in the first or second year of Hijri and after that observed the same every year and laid stress for the same.

Hazrat Anas R.A quotes that when the Holy Prophet reached Madinah from Makkah, then he observed that the people had appointed two days in a year for play and entertainment. He enquired about these two days. The people replied that in ignorance time they used to play and enjoy in those two days.

He declared that Allah Almighty had changed those days for them in a better way. One was day of Eid-ul-Fitar and the other was day of Eid-uz-Zuha. (Abu Daud)

On Eid day within reasonable limits eating, drinking, playing and rejoicing is desirable by all.

Hazrat Ayesha R.A quotes that on a Eid day the Negroes were enjoying play near the Holy Prophet. She watched them looking over the shoulders of the Holy Prophet so that he lowered down his shoulders and she watched uptil her mind was satisfied and she returned. (Bokhari, Muslim, Ahmad)

We mention below some necessary demands about this prayer.

1. **To take bath, to perfume and wearing nice clothes on Eid day is desirable:**

Jafar bin Muhammad quotes through his father from his grandfather that the Holy Prophet used to wear on Eid day a

fine sheet of Yemen. (Shaafi)

Hazrat Nafay quotes that Hazrat Abdullah bin Umar R.A on Eid-ul-Fitar day used to take bath before going to the place where Muslims assembled for prayers. (Moota Imam Malik)

There is no difference of opinion about this.

2. To eat on Eid-ul-Fitar day before going for prayer and on Eid-uz-Zuha day after coming from prayer.

Hazrat Anas R.A quotes that on Eid-ul-Fitar day, the Holy Prophet did not turn up for prayer until he took some dates. He used to take dates in odd number (1,3,5,7). (Ahmad, Bokhari)

Hazrat Baridah R.A quotes that on Eid-ul-Fitar day the Holy Prophet did not turn up for prayer unless he took something and on Eid-uz-Zuha day he did not take any thing until he returned from the prayer. (Trimizy, Ibn-i-Maja, Ahmad)

In Masnad-i-Ahmad these words are additional that he used to take meat of sacrifice.

3. Offering the Eid prayer after going out of the city in a plain (open field):

It is lawful that the Eid prayer may be offered after going out of the city in a plain. The Holy Prophet used to offer the prayer after getting out of Madinah at a place (Masli) where Muslims assembled for prayers.

Certainly during rain he offered the prayer in the mosque.

Hazrat Abu Hurraira R.A quotes that on one Eid day it was raining then the Holy Prophet led the people to Eid prayer in the mosque. (Abu Daud, Nissai)

Most authorities in religious matters (including Imam Abu Hanifa, Imam Malik and Imam Ahmad bin Humbal) consider that without any excuse offering the Eid prayer in the mosque is unpleasant.

4. Going to the place where Muslims assemble for prayers on foot:

Hazrat Ali R.A states that the tradition is to go to the place where Muslims assemble for prayers on foot and to take something before getting out. (Trimizy)

Hazrat Ibn-i-Umar R.A quotes that the Holy Prophet used to go to the Eidgah – place where Muslims assemble for prayers on foot. (Ibn-i-Maja)

5. To say the Takbir (repeating the Muslim creed saying Allah-O-Akbar) in high voice while going to the Eidgah – place where Muslims assemble for prayers.

There is a quotation about Hazrat Ibn-i-Umar R.A that when he went towards Eidgah then said the Takbir in high voice.

In another tradition it is that when on Eid-ul-Fitar day, the sun had risen then he went towards Eidgah and said the Takbir until he reached the place, then stopped saying Takbir. (Shaafi)

There are certain exalted traditions in this respect, which are though weak but on account of their excess number, while going to the place where Muslims assemble for prayers and within that place, saying of Takbir is desirable near everybody.

6. To change the way while going to and coming back from the place where Muslims assemble for prayers:

To go to the place where Muslims assemble for prayers by one way and coming back by another way is desirable.

Hazrat Jabir R.A quotes that on Eid day the Holy Prophet used to change the way while going to and coming back from the Eidgah. (Bokhari)

Hazrat Abu Hurraira R.A quotes that the Holy Prophet when went to the Eidgah used one way and when came back, then used the other way. (Muslim, Ahmad, Trimizy)

All agree on this point.

7. Joining of women and children in Eid prayers:

It is also lawful for the women in going to the Eidgah for joining the prayers besides men.

Hazrat Ibn-i-Abbas R.A quotes that he on Eid-ul-Fitar or Eid-uz-Zuha day went with the Holy Prophet. He led the prayers and then delivered the sermon. After that he went towards the women and preached and advised them and ordered them to give alms to the poor. (Bokhari)

Hazrat Umme Aliya R.A quotes that the Holy Prophet ordered them to take the small girls, the young veiled women and the women having menses with them to the Eidgah on Eid-ul-Fitar and Eid-uz-Zuha day but the women having menses will keep themselves away from the prayers and will join the Muslims in their welfare supplication. She then requested, Oh, the Messenger of Allah! There were certain women who had no sheet to wear. He then declared that the woman who had the sheet should take her sister wearing no sheet in her sheet. (Bokhari, Muslim, Abu Daud, Nissai, Ibn-i-Maja, Trimizy, Ahmad)

Hazrat Ibn-i-Abbas R.A quotes that on Eid day the Holy Prophet used to take his wives and daughters to the Eidgah. (Ibn-i-Maja)

8. Time for Eid prayers:

The time for Eid prayers starts when the sun has ascended from one and a half to two meters height. The most right tradition in this respect is of Hazrat Jandab R.A in which he described that the Holy Prophet led the Eid-ul-Fitar prayer at a time when the sun had ascended equal to two lances and led the Eid-uz-Zuha prayer at a time when the sun had ascended equal to a lance. (Ahmad bin Hassan Al-Binaa)

To offer the Eid-ul-Fitar prayer at a delayed time and to offer at the earliest the Eid-uz-Zuha prayer is desirable as is evident, from the above tradition.

Imam Shaafi has written down this tradition in his Masnad (The book of the precepts of the Holy Prophet) that the Holy Prophet wrote a letter to Hazrat Umro bin Hazam R.A when he was in Najran to offer the Eid-uz-Zuha prayer at the earliest and the Eid-ul-Fitar prayer at a delayed time then deliver the sermon.

The Eid prayer time ends with the decline of the sun and there is no difference of opinion about this.

9. In Eid prayer there is no call for prayer (Azan) or call for a congregation (Aqamat):

Hazrat Jabir bin Samra R.A quotes that he offered his Eid prayer many times in the rear of the Holy Prophet without any call for Azan or Aqamat. (Ahmad, Muslim, Abu Daud, Trimizy)

Hazrat Ibn-i-Abbas R.A and Hazrat Jabir R.A quote that in the days of the Holy Prophet no call for prayers of Eid-ul-Fitar and Eid-uz-Zuha day was made for Eid prayers. (Bokhari, Muslim)

Certainly before the Eid prayer to call for 'Collective Prayer' is desirable.

Imam Shaafi quotes from Zahri that on Eid days the Holy Prophet ordered the 'Muazzin' to call for 'Collective Prayer' and he called for the same.

10. There are no Sunnan before or after the Eid prayer:

Before the Eid prayer or after the same there are no Sunnan prayer proved either by the Holy Prophet or his companions.

Hazrat Ibn-i-Abbas R.A quotes that on one Eid day, the Holy Prophet went to the Eidgah and offered two rakats of Eid prayer. He did not offer any prayer before or after the same. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Ahmad)

There is a quotation about Hazrat Ibn-i-Umar R.A that on Eid day he came to the Eidgah. He did not offer any prayer before or after the Eid prayer in congregation. After that he stated to the people that the Holy Prophet had declared thus. (Ahmad, Trimizy)

All agree on this point that there is no prayer before or after the Eid prayer.

So far as voluntary prayers are concerned there is no proved tradition in prohibition of the same, so offering of the same is lawful with the exception of prohibited time when offering of the same is unlawful as Hafiz Ibn-i-Hijar states that offering of the general voluntary prayers is proved from many companions of the Holy Prophet before or after the Eid prayer. (Trimizy)

Hazrat Abu Saeed R.A quotes that the Holy Prophet did not offer any prayer before the Eid prayer but when he returned to his house, then offered two rakat prayer. (Ibn-i-Maja)

11. The rakats of Eid prayer and reciting of Quran therein:

This is conclusively proved that there are two rakats of Eid prayer and alongwith Surah Fatiha, every portion of the Holy Quran can be recited but this is desirable to recite those surahs which the Holy Prophet used to recite.

Hazrat Samra R.A quotes that the Holy Prophet in Eid prayers used to recite Surah Al-A'ala – The Most High and Surah Al-Ghashiyah – The Over Whelming. (Ahmad)

Hazrat Umar R.A enquired from Hazrat Abu Waqid Laisi R.A that on Eid-ul-Fitar and Eid-uz-Zuha prayers what the Holy Prophet used to recite? He replied that the Holy Prophet used to recite Surah Qaf and Surah Al-Qamar – The Moon. (Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Ahmad)

In Eid prayers reading in high voice is a tradition of the Holy Prophet and there is no difference of opinion.

12. The Takbirs (saying of Allah-O-Akbar), their number in the rakats of Eid prayers:

In the first rakat of Eid prayer besides saying Allah-O-Akbar at the commencement of the prayer before Qirat (reciting of the Holy Quran) saying of seven Takbirs (Allah-O-Akbar) and in the second rakat before Qirat saying of five Takbirs is a tradition of the Holy Prophet.

Hazrat Abdullah bin Umro bin Aas quotes that the Holy Prophet in Eid prayers said in the first rak'at before Qirat seven Takbirs and in the second rak'at before Qirat five Takbirs. (Trimizy)

Imam Trimizy, has declared this quotation as an elegance and has copied this saying of Imam Bokhari that with regard to this heading there is no proof of another perfect quotation than this and he acted accordingly.

There is no proof of elevating the hands with every Takbir from the Holy Prophet, although there is a quotation of elevating the hands from Hazrat Umar R.A and Hazrat Abdullah bin Umar R.A.

In between the Takbirs, there is no proof of any recital from the Holy Prophet.

13. The Sermon of Eid:

The deliverence of sermon by the leader of the prayers after the Eid prayers is lawful.

Hazrat Abdullah bin Saib R.A. quotes that on one Eid day he remained in the Eidgah with the Holy Prophet, when the Holy Prophet finished the prayers then he declared to deliver the sermon. Therefore anybody who wanted to listen the sermon may sit down and anybody who wanted to go may leave. (Abu Daud, Nissai, Ibn-i-Maja)

Hazrat Abu Saeed R.A. quotes that on Eid-ul-Fitar and Eid-uz-Zuha days the Holy Prophet proceeded to the Eidgah and the first thing to start with was the prayers, then he turned

over and stood before the people and they kept sitting in their ranks.

He then preached and advised them and issued orders to them, that if he had to sent an army somewhere then he ordered for the same and finally returned to his home. (Bokhari, Muslim)

Hazrat Jabir R.A. quotes that on one E'id day he remained in the Eidgah with the Holy Prophet. Before delivering the sermon, he led the prayers without any call for prayers (Azan) and congregation (Aqamat) Then he stood up with the help of Hazrat Bilal R.A. and ordered the people to feel afraid of Allah Almighty. He persuaded the people on his obedience and preached and advised them. Then he turned towards the women and preached and advised them. (Muslim, Nissai).

This is proved about the Holy Prophet through all perfect quotations that on Eid day, he used to deliver a single sermon and not two sermons like Friday prayer but Ubaid Ullah bin Abdullah bin Utba (Who is a successor of the companions of the Holy Prophet) states that the ordinance of religion is that the leader of the prayers should deliver two sermons and there should be a separation between the two. (Shaafi)

This is desirable that like all other sermons, the sermon of Eid should be started with the words. Praise to Allah and during the sermon 'Allah-O-Akbar' – Allah is Great may be said in abundance. The Mu'azzin of the Holy Prophet, Hazrat Saad R.A. quotes that the Holy Prophet during the sermon used to say 'Allah-O-Akbar' and in the sermon of Eid said Allah-O-Akbar in abundance. (Ibn-i-Maja)

CURTAILMENT OF PRAYERS

(The Prayer of a Traveller)

1. A quatrain (four Rakats) to reduce the prayers.

Allah Almighty commands.

“And when ye go forth in the land, it is no sin for you to curtail (your) worship, if ye fear that those who disbelieve may attack you.” (An-Nisa: Women: 101)

This appears from the above verse that the curtailment in prayer is lawful only at the time of fear but the action of the Holy Prophet and his companions is that in every journey (whether there is fear or not) they used to curtail the prayers. Hazrat Yaali bin Ummaya R.A. quotes that he asked Hazrat Umar bin Khattab R.A. that what was the reason that people were curtailing their prayers upto that time in a journey although Allah Almighty commands this that when ye set for a journey then there was no difficulty that ye may curtail your prayers when ye had fear that the disbelievers will annoy ye and that the condition of fear was no more? Hazrat Umar R.A. stated that he was wondering about the same thing what had wondered them and he then requested that matter before the Holy Prophet and he declared that this was a favour that Allah Almighty had granted them. Therefore accept that favour. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

Hazrat Ayesha R.A. quotes that in Makkah two rakat prayers were imposed as Divine Command but when the Holy Prophet came to Madinah then he added two rakats with every two rakats with the exception of Maghrib prayer because that was taken as vitar of the day and with the exception of the morning prayer because the qira'at – reading of the Holy Quran in this prayer is lengthy but when the Holy Prophet was in a

journey then he offered the first prayer (two rakats) as was imposed as Divine Command in Makkah. (Ahmad, Baihaqi, Ibn-i-Habban, Ibn-i-Khazeema)

This is proved by traditions that the Holy Prophet always curtailed the prayers in a journey and this is not narrated in a worthy of confidence quotation that he ever offered four rakats in a journey. Hazrat Ibn-i-Umar R.A. quotes that he had been in journeys in the company of the Holy Prophet. Hazrat Abu Bakar R.A. Hazrat Umar R.A., and Hazrat Usman R.A. and he never observed them offering more than two rakats of prayers. (Bokhari, Muslim)

There is no difference of opinion about this. There is unanimity that the Fajar and Maghrib prayers will not be curtailed.

2. The distance of Curtailment:

The minimum amount of journey in which the prayer can be curtailed?

This is neither established by the Holy Quran by the verse 'And when ye go forth in the land' and nor by any perfect tradition of the Holy Prophet. What is proved without any suspicion by the Holy Prophet is this that he curtailed his prayers in every journey and never declared the minimum amount of journey in which the prayer cannot be curtailed.

Among the companions of the Holy Prophet there was no opinion in this respect. The different companions R.A. had different presumptions in view of different journeys. Imam Ibn-i-Manzar and other learned persons have described more than twenty rules of conduct in this respect of the ancestors.

There is a quotation about Hazrat Anas R.A. that he curtailed his prayer after a fifteen mile journey.

The quotation about Hazrat Ali R.A. is that he went to a date grove where he led the Zohar prayer of two rakats and on the same day he returned to Madinah.

Hazrat Jabir R.A states that he curtailed his prayer while in Arafat (after going from Makkah).

Hazrat Ibn-i-Abbas R.A and Hazrat Ibn-i-Umar R.A curtailed their prayers after forty eight miles of journey and did not fast. (Bokhari)

3. The place from where curtailment starts:

In this respect no declaration from the Holy Prophet is proved but this was his practice that when he came out of the habitation, started to curtail his prayer.

Hazrat Anas R.A quotes that he offered four rakats of the Zohar prayers with the Holy Prophet in Madinah and at Zul Halifa (six miles away from Madinah) while going to Makkah alongwith the Holy Prophet offered two rakats of the Asr prayers. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai)

Imam Ibn-i-Manzar writes that he did not know that the Holy Prophet did curtail his prayer before going out for a journey.

4. The duration of curtailment:

For how long the traveller will curtail his prayer?

No tradition from the Holy Prophet establishes the duration of curtailment. The Holy Prophet when remained in any journey curtailed his prayers. In any journey he did not declare that any person who remained in journey beyond certain limits may not curtail his prayer. In this connection no one opinion is proved even from the companions of the Holy Prophet.

Hazrat Ibn-i-Abbas R.A states that the Holy Prophet in a journey stayed for nineteen days and curtailed his prayers. Therefore when they stay in a certain place for nineteen days will curtail their prayers and beyond this period will offer full prayers. (Bokhari)

Hazrat Ali R.A quotes that any person who stayed for ten days will have to offer full prayers. (Trimizy)

There are two quotations from Hazrat Ibn-i-Umar R.A. In one quotation he states that the person who stayed for fifteen days will have to offer full prayers. In another quotation he states that the person who stayed for twelve days will have to offer full prayers. (Trimizy)

Hazrat Usman R.A and Hazrat Anas R.A state a quotation of four days.

All the companions R.A of the Holy Prophet agree on this point that if a certain person had to stay at a certain place under compulsion and every time he considered to return to his country as the compulsion was over then at such a place the curtailment can be extended without duration. In this respect many instances are proved from the companions R.A of the Holy Prophet.

Hazrat Anas R.A stayed in Syria for two years and offered his prayers in curtailment.

Hazrat Nafay states that Hazrat Ibn-i-Umar R.A had to stay in Aizerbijan for six months due to blockade of the way by snow fall and offered his prayers in curtailment.

Hazrat Anas R.A states that the companions R.A of the Holy Prophet had to stay in Harmaz for seven months and offered their prayers in curtailment.

5. The Sunnan and voluntary prayers in a journey:

This is not proved by a perfect tradition from the Holy Prophet that he did offer voluntary prayers before or after a Divine Command prayer but he did offer vitars of the night and two sunnan of the morning prayers in every journey and never quitted the same.

In this respect Hazrat Ibn-i-Umar R.A and certain other companions R.A of the Holy Prophet had a rule of conduct that this was not right to offer sunnan in a journey. Hazrat Ibn-i-Umar R.A once observed the people offering prayers after a Divine Command prayer in a journey then he stated that if he had to offer the sunnan, he should have completed the

Divine Command prayer, "Oh, my Nephew!" He had been in journey with the Holy Prophet and he never offered more than two rakats of prayer until he left for heavenly abode. He had also been with Hazrat Abu Bakar R.A and he never offered more than two rakats of prayer. At the mention of Hazrat Umar R.A and Hazrat Usman R.A he stated that the Prophet of Allah was the best example for them. (Bokhari)

Certainly Imam Hassan Basri states that the companions R.A of the Holy Prophet in journeys used to offer sunnan and voluntary prayers before and after the Divine Command prayer.

This appears by accumulating both kinds of quotations that this is lawful to quit and offer the sunnan and voluntary prayers in a journey.

There is no harm in either quitting or offering the same but to quit the sunnan of the morning prayers and vitar of the night is not right.

It is also lawful to offer the other voluntary prayers in a journey.

Hazrat Umme Haani R.A quotes that on the day of fall of Makkah the Holy Prophet took bath in their house and offered eight rakats prayer of Chasht – The time between sunrise and the meridian. (Bokhari)

Hazrat Ibn-i-Umar R.A quotes that the Holy Prophet during a journey did offer prayers of voluntary prayers and vitar on his cavalcade, the way she went but did never offer the Divine Command prayers on the cavalcade. (Bokhari, Muslim, Abu Daud, Nissai)

6. Journey on a Friday:

It is lawful to travel on a Friday with the exception of Friday prayer time.

Hazrat Umar R.A observed a person saying that he would had gone if it was not a Friday. Hazrat Umar R.A stated to him

that he may go as Friday did not prohibit a journey. (Masnad-i-Imam Shaafi)

Hazrat Abu Ubaidah R.A did travel on a Friday and did not wait for the prayer. (Saeed bin Mansoor)

Imam Zahri wanted to travel on Friday at noon then the people raised an objection and he stated that the Holy Prophet did travel on Friday.

7. The praying of a traveller behind a stationed person:

The traveller when praying behind a stationed person will not curtail his prayers but will offer the prayer in full whether he got one rakat or even less than this with him.

Hazrat Ibn-i-Abbas R.A was asked that what was the reason that when a traveller prayed as a lonely person, he offered two rakats and when offered the same behind a stationed person then offered four rakats? He stated that this was a tradition. In another quotation this was stated as a tradition of Abu Al-Qasim (The Holy Prophet) (Masnad-i-Imam Ahmad)

ACCUMULATION OF PRAYERS

(Praying together of two prayers)

In the following conditions it is lawful to accumulate Zohar and Asr prayers (at the time of Zohar or Asr) and Maghrib and Isha prayers (at the time of Maghrib or Isha).

1. In Arfat and Mazdalfa:

In the last Haj (pilgrimage) the Holy Prophet offered in Arfat, Zohar and Asr prayers together at the time of Zohar and in Mazdalfa offered Maghrib and Isha prayers together at the time of Isha. Therefore there is no difference of opinion in considering them as a tradition.

2. In a journey:

Mankind whether in a journey or stationed at a certain place can offer Zohar and Asr prayers and Maghrib and Isha prayers together.

Hazrat Ibn-i-Abbas R.A quotes that he stated before the people. May he not describe about the prayers of the Holy Prophet? The people replied to describe without fail. He then stated that if the sun declined and the Holy Prophet was at his house then he accumulated the Zohar and Asr prayers before riding and if the sun did not decline and the Holy Prophet was at his house then he set for the journey and at the time of Asr he got down and accumulated the Zohar and Asr prayers. Similarly if the sun set while he was at his house then he accumulated the Maghrib and Isha prayers and if the sun did not set while he was at his house, then he set for the journey and at the time of Isha, he got down and accumulated the Maghrib and Isha prayers. (Masnad-i-Imam Shaafi)

Hazrat Ma'az R.A quotes that one day the Holy Prophet in the ghazwah – (a war against infidels in which the Holy Prophet himself took part) of Tabuk offered his prayers with

delay, then he came out and accumulated the Zohar and Asr prayers. (Muslim, Moota Imam Malik)

There are many instances about the accumulation of two prayers from the companions R.A of the Holy Prophet. About the accumulation of two prayers, the tradition is that a single Azan – Call for prayers should be called and the Aqamat – Call for congregation should be called separately for each prayer and the sunnan may not be offered between the two prayers.

Hazrat Ibn-i-Umar R.A quotes that the Holy Prophet accumulated the Maghrib and Isha prayers at Mazdalfa and each prayer was offered with an Aqamat and neither sunnan were offered between the two prayers and nor after each. (Bokhari, Nissai)

Hazrat Jabir R.A quotes that the Holy Prophet accumulated two prayers at Arfat with one Azan and two Aqamats and then when he reached Mazdalfa accumulated the Maghrib and Isha prayers with one Azan and two Aqamats and no sunnan were offered between the two prayers. Then he lied down to sleep uptil Fajar prayers. (Ahmad, Muslim, Nissai)

This is not necessary to offer the two prayers atonce one after the other but a separation between the two is lawful.

Hazrat Asama R.A quotes that the Holy Prophet when reached Mazdalfa then he performed ablution, Aqamat was called and the Maghrib prayers were offered. Then a person took his camel to his residence and then Isha prayers were offered. In between the two prayers, the Holy Prophet did not offer any prayer. (Bokhari, Muslim)

3. At the time of rain:

On the day of rain, when it becomes difficult to reach the mosque again and again due to mud, then accumulation of two prayers is lawful.

There is a quotation in Bokhari that on one rainy night, the Holy Prophet accumulated the Maghrib and Isha prayers.

Hazrat Abu Salma R.A bin Abdur Rehman states that on a rainy day the accumulation of Maghrib and Isha prayers is a tradition of the Holy Prophet but on a rainy day the accumulation of Zohar and Asr prayers is not proved by the Holy Prophet although the prohibition of the same is also not proved and lawfulness of the same is revealed.

4. For a stationed person in the time of helplessness:

It appears from certain traditions that under certain conditions of helplessness the two prayers can be offered after accumulation.

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet accumulated the Zohar and Asr prayers and Maghrib and Isha prayers without any state of fear or rain at Madinah.

The people enquired from Hazrat Ibn-i-Abbas R.A that why the Holy Prophet did so? He replied that for the reason not to put the followers in hardship. (Muslim)

In a common quotation of Bokhari and Muslim the words are that the Holy Prophet at Madinah accumulated seven or eight rakats of Zohar and Asr prayers and Maghrib and Isha prayers.

There is a quotation from Abdullah bin Shaiq that one day Hazrat Ibn-i-Abbas after Asr prayers delivered to them a Sermon uptil the sun set and the stars were visible and the people said that prayer time was due, prayer time was due.

A person from Bani Tamim approached Hazrat Ibn-i-Abbas R.A calling prayer, prayer and Hazrat Ibn-i-Abbas R.A stated to him that had he come to teach him the tradition of the Holy Prophet? He further stated that he had seen the Holy Prophet accumulating the Zohar and Asr prayers and Maghrib and Isha prayers.

Abdullah bin Shaiq states that a doubt took place in his heart from him and then he reached Hazrat Abu Hurraira R.A and enquired from him and he also certified the same. (Muslim)

However, in this respect the people have a rule of conduct that for a stationed person without helplessness, accumulation of two prayers is not lawful.

Regarding above mentioned traditions some have explained that the Holy Prophet did so due to his sickness.

Imam Malik states that the Holy Prophet accumulated those prayers due to rain.

Advantage:

There is no mention of sickness in tradition for accumulation of two prayers but Imam Malik and Imam Ahmad bin Hunbal take it as lawful as the patient had to face great difficulty for offering each prayer in its time and that is much more than the difficulty faced in offering each prayer in its time in the rain.

Imam Noadi writes that this agreement is very strong and some scholars of the Shaafi fiqah – (knowledge) are convinced about its lawfulness.

THE PRAYER OF A SICK PERSON

If somebody is feeling sickness or he has another excuse and cannot offer the prayer while standing then this is lawful for him to offer the prayer while sitting and if he cannot offer the prayer while sitting then he should offer the prayer while lying on his right side and should offer ruku and prostration by an indication.

Allah Almighty Commands:

“Ye should perform remembrance of Allah while standing, sitting or lying on your side.”

Hazrat Imran bin Hussain R.A quotes that he was suffering from piles and he enquired from the Holy Prophet that how he should pray and he declared to offer the prayer by standing and if he had no ability of standing then offer the prayer by sitting and if he had no ability of sitting then offer the prayer while lying on the right side. (Bokhari, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

In Nissai there are additional words that if you are unable to do so then offer the prayer while lying straight.

Allah Almighty does not burden a living soul more than his strength.

Hazrat Ali R.A quotes that the Holy Prophet did declare that a sick person may offer his prayer while standing if he had the strength for the same and if he had no strength for the same then he may offer his prayer while sitting and if he had no strength for going into prostration then he may indicate the same by his head and may lower his head more in prostration than in ruku and if he had “no strength to offer the prayer while sitting then he may take his face towards Ka’abah and may offer the prayer while lying on his right side and if he cannot do so while lying on his right side then he may offer his prayer lying down straight with his feet towards Ka’abah. (Dar Qutni)

This tradition according to quotation is weak but the people follow it accordingly as a rule of conduct because a stronger tradition does not go against it.

Advantage:

- i. From the apparent words of the traditions it appears that if a sick person may offer his prayer while lying straight with an indication, then there is no moral obligation for him.
- ii. Imam Malik, Imam Ahmad bin Hunbal and some scholars of the Shaafi thought think it lawful that a sick person may accumulate his Zohar and Asr prayers and Maghrib and Isha prayers.

THE PRAYER IN AN AEROPLANE OR SHIP

In a carriage or an aeroplane, it is necessary to offer the prayer by standing and if it becomes difficult to do so then the prayer can be offered by sitting.

Hazrat Ibn-i-Umar R.A quotes that somebody enquired from the Holy Prophet that how he should offer the prayer in a ship? The Holy Prophet did declare to offer the prayer by standing except when there was danger of drowning. (Dar Qutni, Hakam)

THE PRAYER OF THE SOLAR ECLIPSE

The prayer of the solar eclipse is a tradition of the Holy Prophet for both men and women. The congregation in this prayer is no condition but it is excellent to offer this in congregation. No Azan or Takbir – call for prayer and Muslims creed of saying Allah-O-Akbar will be said but the people will be called by saying “Collective Prayer”.

Hazrat Ayesha R.A quotes that there was a solar eclipse in the days of the Holy Prophet and he ordered a person to bring the people to the mosque for a “Collective Prayer”. (Bokhari, Muslim)

There are two rakats of the prayer of solar eclipse. In every rakat like general prayers although one standing erect and one ruku is lawful but this is desirable (as is proved by many traditions) that in every rakat standing erect and ruku should be a second time. Most authorities in religious matters and believers in traditions have a rule of conduct of standing erect and ruku twice in every rakat because the mention of standing erect and ruku in which quotations is twice are more in number and perfection than any other quotations.

After finishing the prayer this is desirable to deliver the sermon as appears from both the traditions. In some other quotations instead of sermon there is mention of remembrance, supplication, begging pardon and donation of gifts to the poor.

In this respect nothing is proved from the tradition that if the solar eclipse takes place at the prohibited time for prayers that will the prayer be offered or not for solar eclipse? There is no prohibition of prayer as is evident from the tradition but there is an order to offer the prayer when there is solar eclipse.

Hazrat Ayesha R.A quotes that there was a solar eclipse in the days of the Holy Prophet and he went to the mosque and

started the prayer by saying 'Allah-O-Akbar' and the people drew up in ranks after him.

He recited the Holy Quran in length and then he said 'Allah-O-Akbar' and offered a lengthy 'ruku' which was shorter than the first recitation and he lifted his head and said 'Sami Ullah Uliman Hamidah' – 'Allah Almighty listened who did his praise' and got up saying 'Rabbana lakal Hamad' – 'Oh, our Cherisher, All praise is for Thee.' Then again he recited the Holy Quran in length but was lesser than the first recitation and then he said 'Allah-O-Akbar' and offered a lengthy ruku but was shorter than the first ruku and then he said 'Sami Ullah Uliman Hamidah' – 'Allah Almighty listened who did his praise' and 'Rabbana lakal Hamad' – 'Oh, our Cherisher, All praise for Thee' then went into prostrations and did the same in the second rakat hitherto he completed four ruku and four prostrations and the eclipse disappeared before he finished the prayers. Then he delivered the sermon to the people and declared after praise and applause of Allah Almighty that Sun and Moon are two signs of the Allah Almighty and they do not have eclipse with death or life of some one but when the eclipse is observed then rush towards the prayers fearing from Allah. (Bokhari, Muslim)

Hazrat Ibn-i-Abbās R.A quotes that the Sun had the eclipse then the Holy Prophet started the prayer and he stood as far as reciting the Surah – Cow then offered a lengthy 'ruku' and again stood for a good length of time but was shorter than the first standing then again offered a lengthy 'ruku' but was shorter than the first ruku and then he went into prostrations and then he stood at length in the second rakat but was shorter than the first standing then again he offered the ruku but was shorter than the first ruku and then offered the prostrations and when he finished the prayers the eclipse had disappeared.

Then he declared that Sun and Moon are two signs out of the signs of Allah Almighty. They do not have eclipse with death or life of someone. When they observe the eclipse, then

make the remembrance of the praise and names of Allah.
(Bokhari, Muslim)

The reciting of Surah Fatihah – The Opening Scripture is necessary in every recitation.

The time for the prayer of solar eclipse starts with the eclipse and ends on its termination.

Both types of recitations, in the head and with a loud voice are lawful.

THE PRAYER OF THE LUNAR ECLIPSE

(Eclipse of the Moon)

The prayer for lunar eclipse is similar to the prayer of solar eclipse.

Imam Hassan Basri states that in the time when Ibn-i-Abbas R.A was the chieftain of Basra then the moon had the eclipse and he went to the mosque and led the people to the two rakats of prayers. He went twice in ruku in each rakat then he mounted himself and stated that he had offered the prayer in the similar way as he had seen the Holy Prophet offering the prayer. (Masnad-i-Imam Shaafi)

THE PRAYER OF ISTIKHARA

(The prayer for seeking to obtain Divine favour)

Anybody who had the intention of doing a lawful affair but is unable to decide conclusively of doing the same or not, then this is lawful for him that besides Divine Command prayers, he may offer in any part of day or night two rakat prayers whether the same may be of established (confirmed) sunnan or two rakats of paying respects to the mosque and then pay praise and applause to Allah Almighty and send blessings to the Holy Prophet then should read the following supplication.

Hazrat Jabir R.A quotes that the Holy Prophet taught them in all affairs (ordinary or important) the prayer for seeking to obtain Divine favour as such as he taught some verse of the Holy Quran and declared, when there was some problem to somebody then in view of the same, he should offer two rakat prayers besides Divine Command prayers and should read this supplication.

“Oh, Allah! I seek Thy Welfare through Thine knowledge and seek Thy Authority through Thine Divine Power. I seek Thy Great virtue from Thee for this reason that Thou hath Divine Power which I do not have and Thou knowest and I do not know and Thou knowest the invisible wishes.

Oh, Allah! If according to Thine knowledge this desire for me, for my faith, for my subsistence and is better for me in the end then destine this for me. Make it easy for me and a blessing for me and if according to Thine knowledge for me, for my faith, for my subsistence is ungraceful then turn it away from me and me from it and for me where there is goodness and welfare then destine that for me and then make me contented and satisfied.”

He should name his need (while saying this need).
(Bokhari, Abu Daud, Trimizy, Ahmad, Nissai, Ibn-i-Maja)

In the prayer about recitation no special surah or verse is proved.

Advantage:

Imam Noadi states that after the prayer for seeking to obtain Divine favour one should do the same affair that has been made clear to him and should not rely on the same that was set forth in the mind and he had a wish that was set in the heart. One should pray with a clean heart and intention before Allah Almighty for seeking to obtain Divine favour and should leave the affair at His discretion.

THE PRAYER OF TASBIH

(The Act of Praising Allah)

The prayer of tasbih has great perfection and reward.

Hazrat Akrama quotes from Hazrat Ibn-i-Abbas R.A that the Holy Prophet declared to his father Hazrat Abbas R.A

“Oh, Abbas! Oh, my dear uncle, May I not give you a special thing? May I not tell you such ten things that if you fulfill the same then Allah Almighty will forgive your all sins from the beginning to the end, old and new, done intentionally and with mistake, small and large, publicly and hidden?”

These ten things are (reciting of the supplication for ten times in different conditions of prayers).

He may offer four rakat of prayers. In each rakat recite Surah Fatihah and another surah. When he had finished reciting in the first rakat and was in a state of standing erect then read for fifteen times this supplication:

“Allah be praised, All praise and applause is for Allah, there is none to be worshipped except Allah and Allah is Great.”

Then go into ruku and recite this supplication for ten times. Then lift his head from ruku and recite this supplication for ten times, then offer the prostration and recite this supplication for ten times then get up from prostration and recite this supplication for ten times then offer the second prostration and recite this supplication for ten times then get up from the prostration and (in an assembly of peace) recite this supplication for ten times as if he had recited this supplication for seventy five times in a single rakat. Then recite this supplication for seventy five times each in second; third and fourth rakat.

If he can offer it daily then do the same.

If he can offer it once in a week, then offer the same.

If he can offer it once in a year, then offer the same.

And if he can offer it once in a life time, then offer the same.” (Abu Daud, Ibn-i-Maja, Ibn-i-Khazeema, Tibrani, Baihaqi)

Hafiz Ibn-i-Hijar states

“That this tradition was stated by many companions R.A of the Holy Prophet in different ways. Among these the most indisputable quotation is by Hazrat Akrama which has been considered as perfect by many persons having the knowledge of traditions of the Holy Prophet.”

THE PRAYER AT THE TIME OF NEED

Hazrat Abu Darda R.A quotes that the Holy Prophet did declare that the person who performed ablution with effort and offered two rakat prayer, Allah Almighty will certainly fulfill his need sooner or later. (Masnad-i-Imam Ahmad)

Hazrat Abdullah bin Ubbi Aufi R.A states that the Holy Prophet did declare that the person who wanted to fulfill his need from Allah Almighty or some person, should perform ablution in a nice way and offer two rakat prayer. Then should pay praise and applause to Allah Almighty and send blessings to the Holy Prophet and pray this supplication.

“There is none to be worshipped except Allah. He is able to show toleration and favours. Allah is the owner of the highest sphere. All praise and applause is for Allah, the Creator and Protector of the world. Oh, Allah! I want from Thee Divine guidance to do these affairs which may be the cause of Thine Divine blessings and forgiveness. I want from Thee, Thine obedience and Divine guidance to escape from sin. Whatever my sin may be, forgive the same. Whatever the anxiety may be in my heart, remove the same and fulfill my every need which is likened by Thee. Oh, the Best of all taking pity, accept my supplication.”

Imam Trimizy has taken this quotation as humble and weak but Imam Hakam and some other believers in traditions have given it recognition.

THE PRAYER FOR RAIN

‘Istisqaa’ means ‘demand for water’. Prayer for istisqaa means that prayer which is offered for want of rain or in conditions of a famine or drought.

For want of rain from Allah Almighty three ways are proved from the Holy Prophet.

1. Supplication:

Hazrat Ibn-i-Abbas R.A states that a person from a village came to the Holy Prophet and requested Oh, the Messenger of Allah! that he had come from such people whose herdsmen neither did find anything to drink due to drought nor their animals could move their tails due to weakness.

The Holy Prophet came to the rostrum and after praise and applause of Allah Almighty, recited this supplication.

“Oh, Allah! Shower down the rain on them, good rain, the rain of good results, the rain to make the land evergreen, abundant rain, the rain to come soon and not delayed rain.”

Then he came down the rostrum. After that from whatever side a person came, said that the rain had fallen abundantly. (Ibn-i-Maja, Abu Awana)

Hazrat Sharjeel bin Samat R.A states that he said to Hazrat Kaab bin Marrah R.A

Oh, Kaab! Tell them any tradition of the Holy Prophet. He said that a person came to the Holy Prophet from the tribe of Muzir and requested Oh, the Messenger of Allah! Pray for rain for the tribe of Muzir. The Holy Prophet declared to him that he was a courageous person. May he pray for the tribe of Muzir? He requested and the Holy Prophet demanded from Allah Almighty for help and He helped him and the Holy

Prophet demanded the blessings from Allah Almighty and He accepted his request. The Holy Prophet elevated both his hands and recited this supplication:

“Oh, Allah! Shower down the rain on them, good rain, the rain of good results, the rain to make the land evergreen, abundant rain, the rain to come soon and not delayed rain. Rain of advantage and not of loss.”

This supplication was accepted. So far the people came to the Holy Prophet and complained of excess of rain and told that their houses had been demolished. So the Holy Prophet elevated his hands and recited this supplication:

“Oh, Allah! Do not shower rain on them. The rain may be showered all around them where there was need.”

Upon this the clouds began to disperse to the right and left. (Ahmad, Ibn-i-Maja, Baihaqi, Hakam, Ibn-i-Abi Sheba)

Hazrat Shaabi states that once Hazrat Umar R.A went out of the city to seek rain from Allah Almighty but besides repentance and asking forgiveness and begging pardon he neither did any supplication nor offer any prayer. The people said that he did not offer any supplication before Allah Almighty for rain.

He replied that he did offer the supplication before Allah Almighty through these stars of the sky i.e. repentance and asking forgiveness and begging pardon and in the presence of same, rain definitely falls.

Then he recited two verses of the Holy Quran.

Ask forgiveness from Allah Almighty, no doubt he forgives. He will send clouds upon them giving abundant rainfall. Ask forgiveness from Allah Almighty and repent.

2. **On Friday, the leader of the prayers should pray in the sermon and the followers should say 'Amen' upon this:**

Hazrat Anas R.A quotes that on one Friday, the Holy Prophet was standing on the rostrum and delivering the sermon. A certain person entered the mosque and requested, Oh, the Messenger of Allah! The animals had been killed and the roads had been blocked. Ask for rain from Allah Almighty. The Holy Prophet elevated his hands and recited this supplication:

“Oh, Allah! Shower down the rain on them. Oh, Allah! Shower down the rain on them.”

An oath in the name of Allah Almighty, at that time not a cloud was visible in the sky and between them and Salaa mountain, there was no house (so that the clouds could not be seen by them).

In the meantime they noticed a cloud rising from behind the mountain like a shield. When the cloud came up and spread upon them and it began to rain. An oath in the name of Allah Almighty that they did not witness the Sun for a week. Then on next Friday when the Holy Prophet was delivering the sermon on the rostrum then the same person entered the mosque through the same door and requested:

Oh, the Messenger of Allah! The animals had been ruined and the roads had been blocked. Ask the Allah Almighty to stop the rain. The Holy Prophet elevated both his hands and recited this supplication.

“Oh, Allah! Do not shower rain on them. The rain may be showered all around them. Oh, Allah! Shower the rain on mounds, on hills and in the valleys and at the place of growth of trees.”

The rain stopped at the same time and when they came out of the mosque, the Sun was shining. (Muslim, Bokhari)

The prayers may be offered outside the city.

Hazrat Abu Hurraira R.A quotes that on one day, the Holy Prophet went outside the city to request Allah Almighty for rain and led them in two rakat prayers without any Azan – Call for Prayer or Aqamat – Call for congregation. Then delivered the sermon and prayed before Allah Almighty facing Qibla while elevating both his hands. Then changed the corner of his sheet, the right corner towards left and the left corner towards right. (Ahmad, Ibn-i-Maja, Baihaqi)

Hazrat Abdullah bin Zaid Maazni R.A quotes that the Holy Prophet went outside the city alongwith the people to request Allah Almighty for rain and led them in two rakat prayers in which recitation in high voice was done. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Nissai)

Hazrat Ayesha R.A quotes that the people came to the Holy Prophet and complained for rain. The Holy Prophet ordered to place the rostrum in the mosque, that was placed and promised to go with the people outside the city. Accordingly when the light of Sunshine had spread, he came outside the city and sat on the rostrum. He prayed for Praise and Applause of Allah Almighty and repeatedly said Allah-O-Akbar – Allah is Great then addressed the people that they had complained about drought although Allah Almighty had ordered them to pray and promised to accept the same, then he recited this supplication.

“Praise be to Allah, Lord of the Worlds, The Beneficent, The Merciful, Owner of the Day of Judgement. There is no God except Allah. He does what He wants. Oh, Allah! there is no Allah except Thee. Thou art is Wealthy and not in need of any thing and we are needy and depending. Shower the rain upon us. What Thou brings down, make that the cause of our support and prolong the same for a certain period.”

The he elevated both his hands and kept them elevated until the whiteness of his arm pits was seen. Then he faced the Qibla and while elevating his hands, he did move his sheet to

right and left, then facing the people, got down from the rostrum and led two rakat prayers. Allah Almighty sent a cloud that thundered and lightening also glittered. Then it rained by the Order of Allah. The Holy Prophet had not reached the mosque that a torrent of water came.

When the Holy Prophet witnessed the people running to their homes in a hurry, he laughed so much that his jaw teeth were visible and he declared that he stood as a witness that Allah Almighty was competent over every thing and that he was His bondsman and messenger. (Hakam, Abu Daud, Abu Awana, Ibn-i-Habban)

Hazrat Anas R.A quotes that the Holy Prophet prayed for rain and kept the back of his hands towards the sky. (Muslim)

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet wore his usual clothes and went out of the city in a state of humiliation, humbleness and submissiveness and offered two rakat prayers like that of Eid prayers and did not deliver the sermon. (Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

In the light of above stated traditions:

1. The prayer for rain is lawful that has two rakats like that of Eid prayers.
2. Recitation of the Holy Quran in high voice like Eid prayers is lawful.
3. For this prayer, the leader of the prayers may appoint any day and time (other than the prohibited time for prayers) and going out of the city is lawful.
4. The remembrance of Allah Almighty before and after this prayer facing Qibla and high elevation of the hands with their backs facing the sky and praying with repentance, asking forgiveness and begging pardon is lawful.
5. To deliver the sermon before or after this prayer is lawful (In this respect both kinds of traditions are found).

6. To deliver the sermon on the rostrum by the leader of the prayers is lawful.
7. For the people wearing sheets, it is lawful to move the sheets to right and left.
8. For this prayer to go out in usual ordinary clothes in a state of humiliation and humbleness is lawful.

For rain some other prayers from the Holy Prophet as proved are given as under:

- a. Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet used to recite this supplication for rain.

“Oh, Allah! Shower down the rain upon us, Good rain, the rain to make the land evergreen, abundant rain, always scattered and repeatedly coming rain. Oh, Allah! Shower down the rain upon us and do not disappoint us. Oh, Allah! Your bondsmen, the land and your modest animals and your all creatures are suffering inconvenience and hardship. The complaint of the same we can only place before Thee. Oh, Allah! Raise the valuable farming for us and fill up for us the teats of the animals with milk. Saturate us with the blessings of the heavens and grow the blessings of the land in the form of crops. Oh, Allah! Remove from us our hardships, narrowness, hunger and nudity and defer from us that trial which none can defer except Thee. Oh, Allah! We seek forgiveness from Thee. No doubt, Thou art is forgiver. Therefore send upon us raining clouds.”
(Masnad-i-Imam Shaafi)

- b. The father of Umro bin Shoaib R.A quotes through his grandfather that the Holy Prophet used to recite this supplication for rain.

“Oh, Allah! Saturate your bondsmen and animals with rain. Spread your Divine blessings and give life to your dead soil.” (Abu Daud)

When it begins to rain, then opening some part of the body and saying “Oh, Allah! Make this rain as profitable for us” is desirable as is quoted by Hazrat Ayesha R.A and Hazrat Anas R.A. (Bokhari, Muslim, Ahmad, Abu Daud, Nissai)

THE PRAYER OF ZOHA – CHASHT

(Zoha – The time between Sunrise and the meridian)

1. Perfection:

In the perfection of this prayer, many traditions are proved. Three of these are mentioned below.

- a. Hazrat Abu Hurraira R.A quotes that the Holy Prophet advised him about three things.
 - i. Keeping fast for three days in every month.
 - ii. Offering two rakats of chasht prayers.
 - iii. And offering of vitar prayers before going to sleep. (Bokhari, Muslim)
- b. Hazrat Abuzar Ghaffari R.A quotes that the Holy Prophet did declare that in compensation of every perfect joint or bone, every day morning a sacrifice becomes due on Thee.

Therefore reciting of every Subhan Ullah – Allah be praised is a sacrifice.

Reciting of every Alhamd-O-Lillah – Praise of Allah is a sacrifice.

Reciting of every Allah-O-Akbar – Allah is Great is a sacrifice.

Saying of every, that there is no God except Allah is a sacrifice.

Ordering for every noble cause is a sacrifice.

Prohibiting every wickedness is a sacrifice.

And for all of them, those two rakats that are offered at Zoha – Chasht are enough. (Ahmad, Muslim, Abu Daud)

- c. Hazrat Nivas bin Samaan R.A quotes that the Holy Prophet did declare that Allah Almighty commands:

“Oh, The son of Adam! Do not feel powerless for four rakat of prayers in the beginning of the day. (Do not leave these). In the last part of the day, I will be enough for you. (I will be responsible for the supervision of your good or bad).” (Hakam, Tibrani, Ahmad, Trimizy, Abu Daud, Nissai).

2. Order:

The prayer of Chasht is sunnan although it is not confirmed.

If any one offers it as a reward, then he will be rewarded and if anyone does not offer it, there will be no blame or accusation for him.

Hazrat Abu Saeed Khudri R.A quotes that the Holy Prophet used to offer the Chasht prayer hitherto they stated that he will not leave it, then he left the same hitherto they stated that he will not offer the same. (Trimizy)

3. Time:

The time for Chasht prayer starts with the rise of the Sun equal to a lance and ends with the decline of the Sun but it is better tht the prayer may be delayed till the Sun has ascended and the Sunshine had attained warmth.

Hazrat Zaid bin Arqam R.A quotes that one day the Holy Prophet went to Quba and observed that the people were offering the Chasht prayer and he declared it the prayer of those who had inclined towards Allah Almighty.

(That is to say – The Chasht prayer)

It is at that time when the young ones of the camels feel warmth under their feet that is to say when the earth has attained enough warmth. (Ahmad, Muslim, Trimizy)

4. The number of rakats:

The minimum number of rakats for chasht prayer is two as appears from the above tradition quoted by Hazrat Abuzar

R.A and for more rakats there is no limitation thus through the action of the Holy Prophet not more than eight rakats and through his direction not more than twelve rakats are proved.

Hazrat Umme Hani R.A quotes that on the day of conquest of Makkah, the Holy Prophet visited her and took bath and offered eight rakats of prayers. She said that she had not seen any lighter prayer than this although he offered ruku and prostrations in perfect condition, in another quotation the words are, and that was chasht prayers. (Bokhari, Muslim)

Hazrat Ayesha R.A states that the Holy Prophet used to offer four rakats of chasht and sometimes offered even more than that. (Muslim)

Hazrat Anas R.A quotes that the Holy Prophet did declare that for the person who offered twelve rakats of chasht, Allah Almighty will provide him a golden palace in the heavens. (Trimizy, Ibn-i-Maja)

Imam Trimizy has stated this tradition as weak.

PROSTRATION OF NEGLIGENCE

In case of omission or fault in the prayers, the prostrations that are offered are known as prostrations of negligence. They are two in number. The Holy Prophet also sometimes experienced fault in his prayers and he stated that he was also a human being as thou forget in prayers and he also did the same. Therefore remind him, when he was at fault. (Bokhari, Muslim, Abu Daud, Ahmad, Nissai, Ibn-i-Maja)

Hazrat Ibn-i-Masood R.A quotes that the Holy Prophet did declare when a human being decreased or increased his prayer, then he should offer two prostrations. (Muslim)

1. Time for prostrations of negligence:

The prostrations of negligence may be offered in the last rakat before finishing the prayers are lawful and may be offered afterwards. Both these ways are proved by the Holy Prophet.

Hazrat Abu Saeed Khudri R.A quotes that the Holy Prophet did declare that when someone forgot in prayer and did not recall whether he had offered three or four rakats, then he should in order to remove his doubt and gain confidence offer two prostrations before salutation. In the same way if he offered five rakats will be considered as broad and if he had offered four rakats then his prayers will be considered as complete and will be the cause of disgrace for the devil. (Ahmad, Muslim, Abu Daud)

Muhammad bin Saïreen quotes from Hazrat Abu Hurraira R.A that one day the Holy Prophet led them in Zohar or Asr prayers and offered salutation after two rakats. Then he came to a wooden block that was placed in the mosque.

His face was having signs of displeasure and had placed his right hand over the left hand and the fingers were annexed

together. Then he placed his face over the back of his left hand.

In the meantime the people reached the Holy Prophet quickly and asked that had the prayer been reduced? At that time among the people were Hazrat Abu Bakar R.A, Hazrat Umar R.A and other glorious companions R.A of the Holy Prophet but none had the courage of talking to him. Among the people was a person with lengthy arms and he asked Oh, the Messenger of Allah, that had he forgotten or the prayer had been reduced? He declared that he had neither forgotten nor the prayer had been reduced. Then he asked the other persons that was this man saying correctly?

The people replied in affirmative. Then the Holy Prophet stepped forward and completed the omitted prayer. Then he finished the prayers and after saying Allah-O-Akbar, he went into prostration or offered a prolonged prostration and then said Allah-O-Akbar and raised his head, then again said Allah-O-Akbar and offered the prostration, then said Allah-O-Akbar and raised his head. After that the people enquired from Muhammad bin Saireen that did the Holy Prophet pay salutation? Then he replied that he came to know from Imran bin Hussain R.A that after the same, the Holy Prophet paid salutation. (Bokhari, Muslim)

All agree on this point that offering the prostration of negligence before or after the salutation is lawful. The difference is only in its excellence.

2. The manner of prostration of negligence:

The prostration of negligence if offered before salutation, then in the last rakat after tashhud blessings on the Holy Prophet and supplication two prostrations should be offered and Allah-O-Akbar be recited while going to and getting up from the prostration and then salutation offered on both sides as is proved from the above quotation of Hazrat Abu Saeed Khudri R.A.

If the prostration of negligence is offered after salutation then the last rakat should be completed and salutation offered on both sides, then two prostrations be offered. In this manner Allah-O-Akbar be recited while going to and getting up from the prostration and again salutation offered on both sides as is proved above from the tradition of Muhammad bin Saireen.

In Abu Daud and Trimizy in a quotation by Imran bin Hussain R.A there is mention of tashhud before salutation but the believers in traditions have described this quotation as weak.

3. The conditions in which the prostration of negligence may be offered?

The prostration of negligence, may be offered in the following conditions:

- i. When the salutation is offered before the completion of the prayers as is proved above from the quotation by Muhammad bin Saireen.

This is also proved by this quotation by Muhammad bin Saireen that the person who offered salutation before completion of his prayer, his prayer did not become null and void and he could complete the same whether he may had talk and did any job contrary to the prayer.

- ii. When the prayer is offered in excess.

Hazrat Ibn-i-Masood R.A quotes that when one day the Holy Prophet led them in five rakats in Zohar prayers and then asked his companions R.A that had the prayer been offered in excess? He then declared that why they were asking this? The companions R.A replied that he had offered five rakats. Then after salutation he offered two prostrations. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

This was also discovered from this tradition that the person who did not sit after four rakats and stood for the fifth rakat then his prayers had become valid.

iii. In case of forgetting of tashhud of second rakat.

Hazrat Ibn-i-Bahbina R.A quotes that the Holy Prophet led the prayers and stood up without reciting tashhud after the second rakat, the people signalled 'Subhan Ullah' – 'Allah be praised' but he kept on standing. After completing the prayers he offered two prostrations before salutation. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

Hazrat Mughaira bin Shouba R.A quotes that the Holy Prophet did declare that when someone of them tried to get up without sitting after the second rakat and if he had not fully stood, then he should sit down and if he had fully stood then he should not sit down and offer the prostrations of negligence in the end. (Ahmad, Abu Daud, Ibn-i-Maja)

Although this tradition is weak.

4. In case of doubt in the prayers:

Hazrat Abu Saeed Khudri R.A quotes that the Holy Prophet did declare that when some one of them forgot in the prayers and did not recall whether he had offered three rakats or four, then he should remove his doubt and gain confidence and then offer two prostrations before salutation. (Ahmad, Muslim, Abu Daud)

In another tradition in order to remove doubt and gain confidence, the condition has been described as Hazrat Abdur Rehman bin Auf R.A quotes that he heard the Holy Prophet declaring that when some one got the doubt that he had offered one rakat or two then he should consider the same as one rakat and when he got the doubt that he had offered two rakats or

three, then he should consider the same as two rakats and when he got the doubt that he had offered three rakats or four, then he should consider the same as three rakats, then in the end of prayers before salutation offer two prostrations. (Ahmad, Ibn-i-Maja, Trimizy)

THE PROSTRATION OF READING

(The Quran)

In the Holy Quran there are certain occasions, that while one reading or on hearing some one reading, then he should offer the prostration. This prostration is known as prostration of reading (The Quran).

1. Order:

The people consider this, that prostration of reading (The Quran) is a tradition for both engaged in reading or hearing. There is reward for offering it and no sin for not offering it. There is a quotation in Bokhari that is authentic that once in the sermon of Friday, Hazrat Umar R.A read the Surah An-Nahl – The Bee and on the occasion of prostration, he got down from the rostrum and offered the prostration, the people also followed him.

In the next Friday sermon, he again read the same surah and on the occasion of prostration did not offer the prostration but affirmed Oh, people! That they had not been ordered for prostration, who offered the same he did better, who did not offer there was no sin for him.

In another quotation it is stated that the prostration was made as a Divine Command for them with the exception if they wanted to offer.

Hazrat Zaid bin Sabit R.A quotes that he read the Surah An-Najam – The Star before the Holy Prophet but he did not offer the prostration. (Bokhari, Muslim, Abu Daud, Ahmad, Trimizy, Nissai)

Although the proof for prostration in this surah is available from the quotation of Hazrat Abu Hurraira R.A that the Holy Prophet offered prostration in this surah and they prostrated with him.

All agree about this, that when the person reading the Quran himself goes into prostration then it is also a must for the person who heard the Quran, but in this respect there is difference of opinion that if the person reading the Quran himself does not go into prostration then is it necessary or not for the person who heard the Quran?

Most authorities in religious matters consider the prostration necessary in this respect.

2. Perfection:

The prostration of reading (The Quran) has great perfection.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that when the person reading the Quran reached the place of prostration and went into prostration then the devil separated from him weepingly and said "Alas! Destruction" He (The person) got the order of prostration and obeyed the same, then the paradise was for him and he (the devil) got the order of prostration and did not obey the same, then the fire was for him. (Ahmad, Muslim, Ibn-i-Maja)

Hazrat Ibn-i-Umar R.A quotes that the Holy Prophet when recited a surah having a place for prostration then offered the prostration and they also offered the same-hitherto some people could not find a place for prostration. (Bokhari, Muslim, Abu Daud)

3. The Conditions:

There is no order or proof traceable from the Holy Prophet that for prostration of reading (The Quran) to face Qibla or necessary to be with ablution. So there is a quotation about Hazrat Ibn-i-Umar R.A that he used to offer the prostration without ablution. (Bokhari, Ibn-i-Abe Sheeba)

Similarly there is a quotation about Hazrat Abu Abdur Rehman Salmi R.A that while reading the Quran when he reached the place of prostration, he then offered the same

without facing Qibla and without ablution and even offered the prostration while going with an indication. (Ibn-i-Abe Sheeba)

But according to other companions R.A of the Holy Prophet and most authorities in religious matters the prostration of reading the Quran can only be offered like prayers with concealing the privities, facing Qibla and with ablution.

Hafiz Ibn-i-Hijar states that with the exception of Shaabi nobody was in agreement on this point with Hazrat Ibn-i-Umar R.A that offering the prostration of reading (The Quran) is lawful without ablution.

Saying of 'Allah-O-Akbar' while going to and getting up from the prostration is a tradition.

Hazrat Ibn-i-Umar R.A quotes that the Holy Prophet used to say the Quran to them, when he reached the place of prostration, then while saying 'Allah-o-Akbar' he went into prostration and they also followed him. (Abu Daud, Baihaqi, Hakim)

Hazrat Abdullah bin Masood R.A states that when thou reach the place of prostration then go into prostration while saying 'Allah-O-Akbar' and when thou lift your head from the prostration then say 'Allah-O-Akbar'. (Abu Daud)

4. The Supplication:

In the prostration of reading the Quran, two supplications are proved from the tradition.

- a. Hazrat Ayesha R.A quotes that the Holy Prophet used to say this supplication in the prostration of reading the Quran.

“My face prostrated to that immortal Soul, who created him and made his ears and kept his eyes. This is all due to His Divine guidance and power. His Soul is pure and he is the best Creator.”

- b. Hazrat Ibn-i-Abbas R.A quotes that he was sitting in the company of the Holy Prophet when a certain person came and said that he saw a dream at night that he was praying towards the root of a tree and while reading the Quran, he reached a place where there was a prostration, then he prostrated and the tree also prostrated alongwith him and he heard the tree reciting this supplication.

“Oh, Allah! Remove from him through this prostration the burden of a sin and grant him reward and keep it as a provision for him for the next world.” (Trimizy, Ibn-i-Maja)

In Trimizy there are additional words and accept the same from him as Thou had accepted the prostration of Hazrat Daud. Hazrat Ibn-i-Abbas R.A states that after that whenever he observed the Holy Prophet, in the prostration of reading the Quran, he read a similar supplication.

In the prostration of reading the Quran it is perfect to recite ‘Subhana Rabbi Yalalaa’ – Praising that Allah is Supreme.

5. Prostration for reciting the Quran in the prayer:

The people including authorities in religious matters consider that a person offering prayers alone or when he is leading a congregation of prayers, it is desirable for him to offer the prostration of reading in the prayers whether he may be reading in the head or with a loud voice, Divine prayer or voluntary prayer.

Abu Rafih states that he offered the Isha prayers led by Hazrat Abu Hurraira R.A while reciting he prostrated and afterwards he (Abu Rafih) enquired from him about the prostration that can a prostration be offered in the prayers? He replied that he offered the prayers after the Holy Prophet and

they prostrated for the place of prostration of reading. He will continue to offer the same until meeting the Holy Prophet after his death. (Bokhari, Muslim)

Hazrat Ibn-i-Umar R.A quotes that once the Holy Prophet prostrated for the prostration of reading in the first rakat of Zohar prayers then the companions R.A of the Holy Prophet understood that he had recited Surah As-Sajdah – The prostration. (Ahmad, Abu Daud, Hakim)

6. The places for prostrations in the Holy Quran:

The total number of prostrations in the Holy Quran are fifteen.

Hazrat Umro bin Aas R.A quotes that the Holy Prophet taught him fifteen prostrations in the Quran. Out of these three are in detailed surahs and two in surah Al-Hajj – The pilgrimage. (Abu Daud, Ibn-i-Maja, Hakim)

The testimonial about this quotation has the grade of an elegance.

So among the authorities in religious matters there is difference of opinion in the number of prostrations.

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|---|-----------|
| 1. Surah Al-A'raf – The Heights | Verse 206 |
| 2. Surah Ar-Ra'd – The Thunder | Verse 15 |
| 3. Surah An-Nahl – The Bee | Verse 50 |
| 4. Surah Bani Israil – The Children of Israel | Verse 109 |
| 5. Surah Maryam – Mary | Verse 58 |
| 6. Surah Al-Hajj – The Pilgrimage | Verse 18 |
| 7. Surah Al-Hajj – The Pilgrimage | Verse 77 |
| 8. Surah Al-Furqan – The Criterion | Verse 60 |
| 9. Surah An-Naml – The Ant | Verse 26 |
| 10. Surah As-Sajdah – The Prostration | Verse 15 |
| 11. Surah Sâd – Sâd | Verse 24 |
| 12. Surah Fusilat – They are Expounded | Verse 38 |
| 13. Surah An-Najm – The Star | Verse 62 |

- | | |
|---------------------------------------|----------|
| 14. Surah Al-Inshiqaq – The Sundering | Verse 21 |
| 15. Surah Al-Alaq – The Clot | Verse 19 |

PROSTRATION OF THANKFULNESS

The human being when gets favours of heaven or gets some glad tidings or some misfortune vanishes then it is desirable for him to offer the prostration of thankfulness.

Hazrat Abu Bakar R.A quotes that when the Holy Prophet got some good fortune or got some glad tidings, he went into prostration of thankfulness to Allah Almighty. (Abu Daud, Trimizy, Ibn-i-Maja)

Hazrat Ali R.A when informed the Holy Prophet about the acceptance of Islam by Hamzan, he went into prostration then lifted his head and declared, salutation to Hamzan, salutation to Hamzan. (Baihaqi, Ali Sharat-ul-Bokhari)

The prostration of thankfulness is separate from prostration of prayers. It is not proper in the prayers.

The book of Funerals

Sickness and enquiring after a sick person.

1. The Sickness is an atonement of the Sins for a Muslim:

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that when Allah Almighty wished to do good with a certain person then involved him in sickness. (Bokhari, Muslim)

Hazrat Abu Hurraira R.A. again quotes that the Holy Prophet did declare that any Muslim who got any misery or disease or anxiety or grief or received any ailment soforth if he got the penetration of a thorn, Allah Almighty through that diminished his sins. (Bokhari, Muslim)

Hazrat Abu Moosa Ashaari R.A. quotes that the Holy Prophet did declare that when a certain person suffered from a disease or was in journey then Allah almighty favoured him with same virtues as he had done the same when he was healthy and a stationed person. (Bokhari)

2. Reward for patience in case of sickness:

Patience is the best grant for a Muslim from Allah Almighty. Therefore when he gets some disease or misery or deficiency, he should have patience.

Hazrat Sohaib bin Sanan R.A. quotes that the Holy Prophet did declare that the affair of a believer was surprising. For him was the welfare in every condition and this condition was only for the believer. If he got prosperity he thanked and this was for his welfare and if he experienced some adversity then he showed patience and this was also for his welfare. (Muslim)

Hazrat Anas R.A. quotes that he heard the Holy Prophet declaring that Allah Almighty commanded when he took away the two dearest things of a person (Eyes) he showed patience and Allah Almighty will grant him paradise in exchange of the same. (Bokhari)

3. The supplication of a patient is accepted.

Hazrat Umar R.A. quotes that the Holy Prophet did declare that when some one of thee went for enquiring after a sick person then asked him to pray for thee because in acceptance his supplication is like that of angels. (Ahmad, Ibn-i-Maja)

4. It is lawful for the patient to describe his ailment.

It is lawful for the patient that he describes his sickness and ailment to the people in a way that he may not describe it with impatience and be displeased with Allah Almighty.

Hazrat Abdullah bin Masood R.A. quotes that he went to the Holy Prophet and he was having severe fever at that time. He touched his (of the Holy Prophet) body and said that he was having severe fever. The Holy Prophet declared that he was having fever equal to two of them. (Bokhari, Muslim)

Hazrat Ayesha R.A. fell sick and the Holy Prophet enquired from her about her health and she complained about her head (ache). The Holy Prophet declared about her head (that he was having full sympathy with her in her ailment). (Bokhari)

5. Emphasis about enquiring after a sick person and its importance:

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that a Muslim had five claims over a Muslim.

To reply a salutation.

To enquire after a sick person.

To go with a funeral.

To accept an invitation

and to say 'Yar Hamo Kallah – May Allah have mercy upon thee on sneezing. (Bokhari, Muslim)

Hazrat Abu Moosa R.A. quotes that the Holy Prophet did declare to feed a hungry person, to enquire after a sick person and to set free an imprisoned person. (Bokhari)

6. The perfection of enquiring after a sick person and its reward:

Hazrat Soban R.A. quotes that the Holy Prophet did declare that when a Muslim went to enquire after a Muslim brother, then at that time he remained in the Khurfa – rewards of heaven till his return. (Ahmad, Muslim, Trimizy)

In a quotation of Muslim, these words are additional that the companions of the Holy Prophet did enquire from him that what was the meaning of a Khurfa of heaven? The Holy Prophet declared that meant the reward or fruit of heaven.

Hazrat Ali R.A. quotes that he heard the Holy Prophet declaring that when a Muslim went in the morning to enquire after a Muslim brother then uptil evening seventy thousand angels pray for blessings on him. If he went in the evening to enquire after a sick person then uptil next morning seventy thousand angels pray for blessings on him and for him there were ripe fruits in the heaven. (Trimizy)

7. Manners for enquiring after a sick person:

When a Muslim goes for enquiring after his Muslim brother, he should pray for his health and well being and

should advise him for patience and talk to him in such a manner that his heart may be amused and he may feel that his inconveniency has been reduced.

The Holy Prophet commands that whenever thou visit a patient then pray for his long life. In this way the fate cannot be vanished but the patient gets encouragement. (Ibn-i-Maja)

For this occasion many prayers are proved from the Holy Prophet. A few are copied blow with brevity.

Hazrat Abdullah bin Abbas R.A quotes that the Holy Prophet went to enquire after a bedouin and whenever he went to enquire after a sick person then declared.

“Nothing particular, Allah, willing this disease will wash away your sins.” (Bokhari)

Hazrat Ayesha R.A quotes that whenever the Holy Prophet went to enquire after a sick person among his own house fellows, then placed his right hand upon him and declared:

“Oh, the Lord of the people! Take away his inconveniency and grant him healing. Thou art can grant healing. There is no healing except the healing by Thee. Grant him such healing that may take away his inconveniency.” (Bokhari, Muslim)

Hazrat Saad bin Waqas R.A quotes that the Holy Prophet came to enquire after his sickness and prayed:

“Oh, Allah! Grant healing to Saad. Oh, Allah! Grant healing to Saad. Oh, Allah! Grant healing to Saad.” (Muslim)

Hazrat Usman bin Abe-ul-Aas R.A quotes that he was having pain in his body and mentioned the same before the Holy Prophet and he declared:

“Place the hand on the part of the body that is suffering from pain and read Bismillah – (In the name of Allah, the

Beneficent, the Merciful) for three times and pray this for seven times.”

“I seek refuge from my every present ailment and of which I have concern through the virtue and power of Allah Almighty.” (Muslim)

Hazrat Abu Saeed Khudri R.A quotes that Archangel Gibrael came to the Holy Prophet and said Oh, Muhammad! What ailment he had got? He then declared in affirmative and Hazrat Gibrael prayed as following:

“I through the name of Allah Almighty blow upon you from that thing that is causing trouble and from the observation of every moment and an envious man. May Allah grant you healing. I blow upon you through Allah Almighty.” (Muslim)

Hazrat Ayesha R.A quotes that when a Muslim suffered from any ailment or wound or abscess then the Holy Prophet placed his forefinger on the soil and declared:

“In the name of Allah Almighty, with the soil of our earth and with the saliva of some one of us, our patient will get healing with the permission of our Allah.” (Bokhari, Muslim)

8. It is rightful for a Muslim to enquire after a sick non-Muslim:

It is rightful for a Muslim to go and enquire after a sick non-Muslim.

Hazrat Anas R.A quotes that a Jewish boy used to serve the Holy Prophet and once he fell sick. The Holy Prophet went to enquire after him and sat where his head rested and declared to him to accept Islam. The boy saw towards his father who was sitting nearby and ordered him to accept the word of the Holy Prophet. That boy accepted Islam. When the Holy Prophet returned from him, declared:

“The praise and applause is for, Allah Almighty who saved the boy from the torment of fire.” (Bokhari).

9. It is rightful for women to enquire after the men:

It is rightful for women to go and enquire after the men. One Ansari (the Muslims of Madinah who extended every help to the Holy Prophet and companions on their migration to Madinah) used to stay in the mosque. Hazrat Umme Dardaa R.A came to enquire about him.

Hazrat Ayesha R.A quotes that when the Holy Propeht reached Madinah then Hazrat Abu Bakar R.A and Hazrat Bilal R.A got fever. She went to enquire about them and asked his father that how he was? and asked Bilal that how he was? (Bokhari)

GENERAL PROBLEMS OF DEATH AND DEAD BODY

1. Remembering death and preparation of same by means of Good conduct:

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that the game to get spoiled (death) remember the same too much. (Ahmad, Nissai, Trimizy, Ibn-i-Maja)

Hazrat Abu Hurraira R.A also quotes that the Holy Prophet did declare that "Allah Almighty commands that when the bondsman likes to meet him then he also likes to meet the bondsman and when the bondsman dislikes to meet him then He also dislikes to meet the bondsman."

The people said to Hazrat Abu Hurraira R.A that among them everybody disliked the death and felt afraid of the same.

Hazrat Abu Hurraira R.A replied, when the time was due then the symptoms were known. If the person concerned was virtuous then he did not feel afraid of death but felt pleasure that he will meet his Lord. If the person concerned was of bad conduct then he felt afraid of death because after that he was to be entangled in the torment of Allah Almighty. (Bokhari, Malik, Nissai, Trimizy)

Hazrat Ibn-i-Umar R.A quotes that there were ten persons in the duty of the Holy Prophet and he was one of them. A person from Ansar got up and asked the Holy Prophet, Oh, the Messenger of Allah that who was the wisest and watchful person among them?

He declared that was the person who remembered his death mostly among them and prepared himself for that. These people were wise and sensible who will be honoured with dignity and prosperity of this world and in the life hereafter. (Tibrani, Ba Sannad Hassan)

2. Hoping for pardon from Allah Almighty at the time of death:

Hazrat Jabir R.A quotes that he heard the Holy Prophet declaring this three days before his death

“Listen! Nobody among thee shall face death but in the condition that he will be having a good opinion towards Allah Almighty.” (Muslim, Ahmad, Ibn-i-Maja, Abu Daud, Baihaqi)

Imam Khitai writes while describing the meaning of this tradition that only that person can have good opinion towards Allah Almighty whose conduct was virtuous as it was the meaning of the order of the Holy Prophet that thee should act virtually and with this will develop in thy heart the hope of pardon and of good opinion towards Allah Almighty, whose actions were of bad conduct he cannot have good opinion towards Allah Almighty and cannot hope of his pardon. (Mualamal Sunnan)

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that Allah Almighty commanded that He was near the imagination of his bondsman and will treat him similarly as he would expect and if he had good imagination then that was useful for him and if he had bad imagination then that was harmful for him. (Bokhari, Muslim, Ahmad)

3. Dislikeness for desire of Death:

Desiring of death due to some ailment, poverty or wordly hardship was disliked by the Holy Prophet.

Hazrat Anas R.A quotes that the Holy Prophet did declare that nobody should desire for death due to the hardship faced by him and if he was compelled desiring for death then he should pray as

“Oh, Allah! Keep me alive so long as the life is better for me and when death is better for me then grant me death.” (Bokhari, Muslim, Ahmad, Abu Daud, Nissai, Trimizy, Ibn-i-Maja)

The wisdom of not desiring for death has been described as such in some other traditions.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that none of thee should desire for death. If he will be sinful then will beg pardon for his sins and if he will be virtuous then will perform more virtuous deeds. (Bokhari, Muslim, Ahmad, Baihaqi, Nissai)

Hazrat Abu Bakar R.A quotes that a certain person asked the Holy Prophet "Oh, the Messenger of Allah! Who was the best person of all? He declared that the person having a long life with virtuous deeds was the best of all. The person asked the Holy Prophet who was the worst person of all? He declared that the person having a long life with bad conduct was the worst of all." (Ahmad, Trimizy)

4. The Dignity of suicide:

Hazrat Sabit bin Zihak R.A quotes that the Holy Prophet did declare that the person who killed himself with a piece of iron, will be given the torment of the fire of hell with that piece of iron. (Bokhari)

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that the person who killed himself by squeezing his throat, will squeeze his throat in the hell and the person who killed himself by hitting his body with a spear, will hit himself in the hell with a spear. (Bokhari)

5. The affairs that are desirable at the time of agonies of death:

a. Religious Instructions about the word of oneness of Allah:

If it is the last moment of a person then it is desirable to say to him to recite about the word of oneness of Allah and continue its recitation.

Hazrat Abu Saeed Khudri R.A quotes that the Holy Prophet did declare to give religious instructions to their menfolk to recite that there was no God but

Allah. (Ahmad, Muslim, Abu Daud, Trimizy, Nissai, Baihaqi, Ibn-i-Maja)

Hazrat Ma'az bin Jabbal R.A quotes that he heard the Holy Prophet declaring a tradition that he did not disclose the same so far. He heard the Holy Prophet declaring that the person who said his last talk that "there is no God but Allah" will enter the paradise. (Ahmad, Abu Daud)

Imam Noadi affirms that it is desirable by all authorities in religious matters to give religious instructions to the would be a dead person about the word of oneness of Allah but he (Imam Noadi) has disliked to stress upon the would be a dead person so that due to his own ailment and confusion may dislike the same in his heart and may not utter any ungraceful talk. If he began to recite that there was no God but Allah then he should not be reminded again uptil that time when he had not finished his other talk. If he began to talk other than the oneness of Allah then he can be reminded so that he may meet his end with the talk about oneness of Allah.

b. Supplication:

Hazrat Ayesha R.A quotes that she witnessed the Holy Prophet at a time when his spirit was separating from his body. A cup of water was lying besides him. He put his hand in that cup of water and drew his hand over his face and read this supplication.

"Oh, Allah! Help me over the adversities of death." (Ahmad, Nissai, Trimizy, Ibn-i-Maja)

c. To close the eyes soon after death:

Hazrat Shadad bin Aus R.A quotes that the Holy Prophet did declare that when you go to your menfolk, then close their eyes as the eyesight

vanished after the spirit (There was no use to let the eyes remain open and talk pleasantly. Pray for forgiveness for the departed soul) so that what ever the family people of the dead body say, the angels say Amen! over that. (Ahmad, Ibn-i-Maja, Tibrani, Bazar, Hakim)

d. To place the dead body facing Qibla-Makkah:

Hazrat Braa bin Maaroor R.A left a last will that at the time of his last time (death), he may be placed facing Qibla. The Holy Prophet when came to know about this, then declared that he had wisely acted. (Baihaqi, Hakim)

Hazrat Fatima R.A faced Qibla herself at the time of her death, then she placed her head over the arms. (Ahmad)

But what shall be the conditions facing Qibla? There is no mention of the same in the tradition. There is difference of opinion about it among the authorities in religious matters.

e. To cover the dead body with a sheet:

Hazrat Ayesha R.A quotes that when the Holy Prophet passed away, then he was covered with a sheet from Yemen. (Bokhari, Muslim)

There is unanimity in the desirability to cover the dead body with a sheet and the wisdom is to conceal the privities and the changed condition of the dead body.

6. Permission for kissing the dead body:

Hazrat Ayesha R.A quotes that Hazrat Abu Bakar Siddiq R.A came and set aside from the face, the sheet by which the dead body of the Holy Prophet was covered and kissed his face. (Bokhari, Ahmad, Nissai)

Imam Shaukani writes that none of the companions of the Holy Prophet did object on the action of Hazrat Abu Bakar

Siddiq R.A speaking that all the companions of the Holy Prophet had unanimity on the lawfulness of kissing the dead body.

7. **The pray for forgiveness for the departed soul and saying of again and again that "we are Allah's and unto Him we are returning":**

Hazrat Umme Salma R.A quotes that the Holy Prophet did declare that there was no such person who will not say in a condition of adversity that they were Allah's and unto Him they were returning. Oh, Allah! Grant him compensation in the condition of adversity and grant him a better commodity in lieu thereof but Allah Almighty grants him compensation and also grants him a better commodity in lieu thereof. (Muslim, Ahmad)

8. **Make haste in paying the debts of the dead person:**

If there were debts against a dead person then they should be paid back either before his death or immediately after his death.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that a believer's life hanged in his debts unless that was paid on his behalf. (Ahmad, Ibn-i-Maja, Trimizy)

9. **To inform the relatives and knowing persons of the dead man about his death:**

When some person faces death, then this is desirable to inform his relatives, friends and other knowing persons to enable them to join his funeral prayers.

Hazrat Abu Hurraira R.A quotes that on the day when king Najashi died, the Holy Prophet informed the people about his death and the people were taken towards Eidgah (A place or a mosque where Muslims assemble for prayer on Eid day) and the people drew up in four ranks and the funeral prayer was offered with four takbirs. (Bokhari, Muslim)

Hazrat Anas R.A quotes that in the war of Moota when Hazrat Jafar bin Abe Talib R.A, Hazrat Zaid bin Harsa R.A and

Hazrat Abdullah bin Rawaha R.A were martyred, then the Holy Prophet informed the people about this. (Bokhari, Muslim, Nissai, Baihaqi)

A certain person used to sweep the mosque, he died and the people buried him at night without informing the Holy Prophet. The Holy Prophet declared in the morning that why they did not inform him? (Bokhari)

10. Weeping on a dead body:

Weeping on a dead body in such a condition that weeping with a mourning, wailing for the dead, beating on the cheeks, tearing ones garments to pieces, scratching of the face, dispersing of the hair including such things are unlawful.

In the dignity of all such affairs, the traditions from the Holy Prophet are proved.

Hazrat Abdullah bin Masood R.A quotes that the Holy Prophet did declare that person was not among them who tore his garments to pieces, slapped his cheeks and wailed unmannered for the dead. (Bokhar, Muslim, Ahmad, Trimizy, Nissai, Ibn-i-Maja, Baihaqi)

Hazrat Umme Salma R.A quotes that when in Habshah (Abyssenia) Hazrat Abu Salma R.A passed away then she said, Oh, He was a stranger and died in a foreign country, while saying this she wept bitterly. A woman came from Upper Madinah and wanted to help her in weeping and mourning (as it was a custom in the time of ignorance). The Holy Prophet came to know about this and then declared that did they want to get back the devil in the same house that was turned out by Allah Almighty?

Hazrat Umme Salma R.A states that after that she herself stopped weeping. (Muslim, Ahmad, Baihaqi)

Hazrat Abu Saeed Khudri R.A quotes that the woman who mourned or who heard the mourning, the Holy Prophet had sent a curse on her. (Abu Daud, Ahmad, Baihaqi)

Hazrat Abu Hurraira R.A quotes that two customs were the customs of ignorance. The people will never leave them. One to mourn and secondly to taunt the caste. (Muslim, Ahmad)

If in weeping these affairs are not included then weeping is permitted on the death of a person.

Hazrat Asama bin Zaid R.A quotes that the son of the daughter of the Holy Prophet (Hazrat Zainab R.A) was in a state of expiration. He was presented before the Holy Prophet and tears came out of his eyes.

Hazrat Saad R.A requested him, Oh, the Messenger of Allah! What was this? The Holy Prophet declared that this was Divine mercy that Allah Almighty had created in the hearts of his bondsmen and Allah had mercy upon his bondsmen who show mercy to others. (Bokhari, Muslim)

Hazrat Anas R.A quotes that the Holy Prophet came to his son Ibrahim, when he was in a state of expiration. The tears came out, of his eyes. Hazrat Abdur Rehman bin Auf R.A requested him, Oh, the Messenger of Allah! "Thou too is weeping." The Holy Prophet declared, Oh, the son of Auf, that was mercy. Then he ordered, the eyes shed tears, the heart saddened but they said that talk (by the tongue) that was likened by Allah Almighty. Oh, Ibrahim! They were grieved by his separation. (Bokhari)

11. To mourn the death of her husband and other relatives by a woman:

A woman is permitted to mourn the death besides her husband of other relatives (Father, Son, Brother etc;) for three days. (She is not allowed to do any thing of elegance and should restrain from adornment) She is not allowed to mourn for more than three days. On the death of her husband it is obligatory for her to mourn for four months and ten days. (So far her waiting period remained) The mother of the believers, Hazrat Zainab daughter of Jahash R.A quotes that she had

heard the Holy Prophet while delivering a sermon on the rostrum that this was not lawful for a woman who believed in Allah and the day of reckoning to mourn for more than three days on someone's death although she will mourn for four months and ten nights on the death of her husband. (Bokhari, Muslim, Ahmad, Malik)

In the similar way a quotation is from Hazrat Umme Attiya Ansaria R.A and in the end of the same, there are additional words that she will not wear a bright coloured clothing with the exception of a sheet from Yemen, will not apply antimony to her eyes and will not use perfume although after taking bath from menses, she can use a small quantity of 'Qasat' and 'Azfaar' (Two perfumes of very low standard). (Bokhari, Muslim, Ahmad)

12. The reward for showing patience on the death of a person:

Hazrat Abu Hurraira R.A quotes that once the womenfolk requested the Holy Prophet to appoint for them a day for preaching and advice. He then appointed that day and declared while preaching and advising that if three children of a woman pass away and she had patience over that, then they will save her from the torment of fire. One woman requested if two children, he then declared even two children too. (Bokhari, Muslim)

Hazrat Anas R.A quotes that the Holy Prophet did declare that the patience was at the time of first shock. (Bokhari)

The reward for patience is granted at that time when the person concerned had patience on getting the misfortune. Otherwise he will get patience afterwards slowly and slowly because there was no remedy except patience..

At the time of misfortune it is desirable to offer two rakat prayers.

Allah Almighty Commands:

“O ye who believe! Seek help in steadfastness and prayer.”

Hazrat Hazifa R.A quotes that the Holy Prophet when faced a difficult affair, he then offered prayers. (Abu Daud)

13. To act quickly in laying in the coffin and burial of a dead person:

When somebody had died, then it should be hurried to lay him in the coffin, for his funeral prayers and burial. It is not rightful to delay the same without any reason.

Hazrat Ali R.A quotes that the Holy Prophet did declare that do not delay in three affairs.

One prayer, when its time is due.

Second, the funeral when the death had taken place and

Thirdly, the marriage of a widow when she gets a suitable kinship. (Ahmed, Ibn-i-Maja, Trimizy, Hakim, Ibn-i-Habban)

14. To remember a dead person in good words and to avoid describing his wickedness:

Hazrat Umar R.A quotes that the Holy Prophet did declare that when a Muslim died and four Muslims gave testimony for his goodness, then Allah Almighty will allow him to enter the paradise. The people asked about the testimony by three Muslims, he declared in affirmative and then asked, by two Muslims, he again declared in affirmative. The people did not enquire about the testimony by a single Muslim. (Bokhari, Ahmad, Trimizy, Nissai, Ibn-i-Sheeba, Baihaqi)

Hazrat Ayesha R.A quotes that the Holy Prophet did declare that do not admonish the dead persons, so that what actions they did in the world, reached them and to admonish them can not give them any advantage. (Bokhari, Ahmad, Nissai, Baihaqi)

WASHING THE DEAD BODY

1. The order for washing the dead body:

If some Muslim dies then to wash him is the duty enjoined on all Muslims but if it is performed by one member of a family it is regarded to have been performed by all the family members. In this respect the sayings and action of the Holy Prophet are proved and the followers have a faith and action over this.

Hazrat Ibn-i-Abbas R.A quotes that on the occasion of last Haj (Hajatul Wida) a certain person was with the Holy Prophet and was trampled on by his dromedary (female camel) and he died. At that time he was in his Ahram (Cloth sheet), the Holy Prophet did declare that he should be washed with water and jujube (Beri) leaves and his Grave clothes be the Ahram sheets that he was wearing and had died therein. Do not apply perfume to him and do not cover his head. That on the day of general resurrection he will get up reciting the Talbiyah (The words uttered by pilgrims at the time of Hajj proclaiming "I am present to serve Thee, my Lord." To say 'Iabbaik'.) (Muslim, Ahmad, Nissai, Ibn-i-Habban)

In a similar way the daughter of the Holy Prophet, Hazrat Zainab R.A died. The Holy Prophet ordered to wash her (Giving Bath). (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Ahmad, Baihaqi)

2. The reward for washing the dead body:

Hazrat Maavia bin Khadaj R.A quotes that the Holy Prophet did declare that any person who washed a dead body, put on him the grave clothes and went with his funeral, returned like a person whose sins had been forgiven. (Ahmad)

3. For the husband to wash his wife and for the wife to wash her husband:

This is the usual custom that when a male person passes away then males wash him and when a female passes away then females wash her but for the wife to wash her husband is also lawful.

Hazrat Ayesha R.A states that if the past could come back, then the wives of the Holy Prophet would have washed him. (Ahmad, Abu Daud)

Hazrat Abu Bakar Siddiq R.A made a will that after his death his wife Asmaa daughter of Aamees R.A should wash him. Hazrat Asmaa R.A was fasting. Then Hazrat Abu Bakar R.A swore and stressed upon her to break the fast. When Hazrat Asmaa R.A disengaged herself from the wash (bath) then she remembered the oath of Hazrat Abu Bakar R.A. Then she said that she will not disobey the oath. Hazrat Jabir R.A made a will that his wife should wash him.

Hazrat Moosa Ashaari R.A was washed by his wife Hazrat Umme Abdullah R.A

Imam Ahmad states that in this respect that well informed persons (The companions of the Holy Prophet and later authorities in religious matters) have no difference of opinion in this respect. Similarly a husband can wash his wife.

Hazrat Ayesha R.A quotes that the Holy Prophet declared to her, Oh, Ayesha! That if she had died before him, then he would have washed her. (Ahmad, Ibn-i-Maja)

Hazrat Fatima R.A died, then Hazrat Ali R.A washed her. (Masnad Imam Shaafi, Baihaqi)

Hazrat Asmaa daughter of Aamees R.A states that Hazrat Fatima R.A died then she and Hazrat Ali R.A washed her.

4. The washing of small boys by women and small girls by men:

There is unanimity on this that women can wash small children and this is lawful. The difference in this respect is that upto what age the child can be washed?

5. If some strange man dies among the women or some strange woman dies among the men:

When some woman dies in the absence of women who could wash her and there is neither any confident relative nor her husband. Then tayyammum (purifying with sand or dust) will be performed over her and she will not be washed. Similarly if some man dies and with the exception of women there is no man then tayyammum will be performed over him and he will not be washed. Makhool quotes that the Holy Prophet did declare that when some woman died and there was no woman with the exception of men and some man died and there was no man with the exception of women then such man or woman will have tayyammum and buried. Both are like the person who did not get water. (Marasil Abu Daud)

6. For a person who gives wash to a dead, it is desirable for him to have a bath:

Hazrat Ayesha R.A quotes that the Holy Prophet used to have bath from four things.

One from sexual impurity.

Second on Friday.

Thirdly from bleeding.

And fourthly from giving a wash to a dead person. (Abu Daud)

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that the person who washed a dead body, should have taken a bath and he who lifted is funeral, should have performed ablution. (Abu Daud, Trimizy)

In this tradition although the Holy Prophet had ordered for taking a bath on washing a dead person but the order of the Holy Prophet will be applicable as an action the performance of which was meritorious but the omission of it was not an offence but an obligation because it appears from some other quotations that it is not necessary to have a bath after washing a dead person.

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet did declare that when thou wash a dead person then there was no bath for thee. The dead person passed away as a purified one and was not unclean. So that was sufficient for thee to wash the hands. (Baihaqi)

Hazrat Abu Bakar Siddiq R.A died, then his wife Hazrat Asmaa R.A washed him. When she came out then enquired from emigrant companions who were present there that the day was too cold and she was fasting and was it necessary for her to have a bath? All replied in negative. (Moota Imam Malik)

7. A martyr will not be washed:

A martyr (when he faced death having a fight with infidels and idolators) will not be washed. The Holy Prophet forbade this.

Hazrat Jabir R.A quotes that on the day of battle of Uhd the Holy Prophet gazed on the martyrs of the battle and declared that to wrap them in their blood stained clothes for the reason that he had declared martyrdom in their favour. So that two or three martyrs were buried in a single grave. This was enquired before that which martyr remembered most of the Holy Quran. Who remembered most was first lowered in the grave than the others.

Hazrat Jabir R.A states that his father and uncle were buried on that day in a single grave. (Bokhari, Nissai, Ahmad, Ibn-i-Maja, Trimizy)

Hazrat Jabir R.A states another quotation that the companions R.A who were martyred in the battle of Uhd, the

Holy Prophet did declare about them that not to wash them so that on the day of general resurrection their wounds or blood will emit odour of perfume and also did not offer their funeral prayer. (Bokhari, Ahmad, Abu Daud, Trimizy, Ibn-i-Maja, Baihaqi)

8. The manner of washing a dead body:

In this respect the most right and famous tradition on which act all authorities in religious matters is by Hazrat Umme Attiya R.A in which she describes that they were washing the body of Hazrat Zainab R.A – the daughter of the Holy Prophet. The Holy Prophet came to them and declared to wash her with water and three or five leaves of Beri – Jujube. The number of leaves may be increased if considered necessary. In the last wash add a little quantity of camphor and after finishing the wash, inform him. So as they had finished the wash informed the Holy Prophet. He threw his sheet (A cloth worn round the waist) towards them and declared to wrap her in that. (To make grave clothes for her) Then they combed her (of Hazrat Zainab's) hair and braided them in three parts.

In another quotation there is mention that the braids were put on her back. Out of the three braids, two were from the hair of the head, one from the right portion and another from the left portion and the third was from the hair of the forehead.

In another quotation, Hazrat Umme Attiya R.A states that they washed the dead body of the daughter of the Holy Prophet. The Holy Prophet ordered them that they should have washed her with the leaves of Beri (Jujube) for three times. If the body was not cleaned by three times then she should be washed for five times. If the body was not cleaned by five times then the wash may be increased. They regarded that washing the body by more than five times meant by seven times.

In another quotation, Hazrat Umme Attiya R.A states that at the time of washing her daughter ordered them to start the

wash from the right side of her organs of the body and start as from the organs as for performing ablution. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Baihaqi)

By bringing together all the quotations, it appears that the following things are desirable in washing a dead body.

1. To start the wash from the right organs of the body and performance of ablution.
2. To add the leaves of Beri (Jujube) in the water that is to be used for washing.
3. To wash the body for three times and if the body is not cleaned by three times then for five times and even more than five times.
4. To use camphor in the last wash.
5. To braid the hair in three parts after combing them if the dead body is that of a woman and putting up the braids behind the head on the back.

Advantage:

- i. There is no mention in the tradition of the thing that how to place the dead body before washing? This is desirable by the Hanfis that the dead body may be placed on the plank or bed on the left side, so that the wash may be started from the right side and the body be washed from upper side upto the lower side, till the whole body is washed. This is one wash.

Then the body be placed on right side and a second wash may be given. Then again the body be placed on left side and a third wash be given.

- ii. As the water cannot come out of the mouth and nose of the dead person for this reason some Hanfi theologians consider that ablution will be performed without putting water in the mouth and nose of the dead person. Some other theologians consider it that without giving water in the mouth and nose, it is

sufficient that a piece of cloth may be wrapped over the finger and the gums, teeth and lips of the dead person may be rubbed therewith and the nostrils be cleaned with a finger. According to Shaafi theologians that after giving water in the mouth and nose, ablution be performed over the dead body. This is also likened by the learned persons of Ahle Hadis. If at all it is not possible to do so then according to Hanfi theologians a piece of cloth may be wrapped over the finger and the gums, teeth and lips of the dead person may be rubbed and the nostrils be cleaned with a finger.

GRAVE CLOTHES

(A Shroud)

1. The order for grave clothes:

There is no difference of opinion about it that when a Muslim passes away then to put on him the grave clothes is Farz-e-Kifayah (A duty enjoined on all Muslims but if it is performed by one member of a family it is regarded to have been performed by all the family members.)

The tradition is as being discussed hereafter that there should be three clothes in the grave clothes of a man and five clothes for a woman but if so much clothes are not available, then the dead body can be wrapped in one or two clothes. The cloth should be so much in length as to cover the whole dead body.

If there is one cloth and that is short in length to cover the whole body, then the upper portion of the dead should be covered and the feet can be covered by grass.

Hazrat Abdullah bin Abbas R.A quotes that a person was staying in Arfat on the occasion of Hujatul Wida (last pilgrimage performed by the Holy Prophet) that he fell down from his female camel (dromedary) and she trampled him. The Holy Prophet did declare to wash him with water and leaves of Beri (Jujube) and make the two Ahram sheets as his grave clothes. Do not apply him hanut (Aromatics used for embalming the dead person) and perfume.

Do not cover his head as on the day of general resurrection he will get up saying the talbiya (The words uttered by pilgrims at the time of Haj proclaiming "I am present to serve Thee, my Lord", to say labbaik. (Bokhari)

Hazrat Abdu Rehman bin Auf R.A quotes that in the battle of Uhd, Hazrat Masaab bin Umeer R.A was martyred and no cloth was available for his grave clothes. Only a small

sheet was available that if the head was covered, the legs remained uncovered and if the legs were covered, the head remained uncovered. The Holy Prophet ordered them to cover his head and the Azkhar grass (naturally perfumed grass) should be put to cover his legs. (Bokhari)

Like this Hazrat Hamza R.A was also wrapped in an insufficient cloth. (Bokhari, Ahmad)

Under necessity and constraint two or three dead bodies may be placed in a single sheet for burial.

Hazrat Anas R.A states that at the time of the battle of Uhd, greater number of persons were martyred, then one, two or three dead persons were put in a single sheet of cloth and buried in one grave. (Abu Daud, Trimizy)

2. Desirables of the grave clothes (shroud):

- A. Hazrat Jabir R.A quotes that the Holy Prophet did declare that if some one among thee gave shroud to his brother, then thou should give a good shroud. (Muslim)

A similar quotation has been copied by Imam Trimizy and Ibn-i-Maja from Hazrat Abu Qutawa R.A but be it known that a fine shroud does not mean an expensive one as the Holy Prophet forbade from an expensive one.

Hazrat Ali R.A quotes that the Holy Prophet did declare not to exceed the limits in the question of a shroud (Do not give an expensive one) as the same will be lost soon. (Abu Daud)

It is not necessary that the shroud be a new one. Old and used clothes may be used when washed, for a dead person. There is unanimity in this respect.

This tradition of Hazrat Umme Attiya R.A has been mentioned before that the Holy Prophet gave his used sheet (A cloth worn round the waist), for the shroud of his daughter, Hazrat Zainab R.A. The

time of passing away of Hazrat Abu Bakar Siddiq R.A was drawing near, then he pointed towards the clothes that he was wearing and said to wash that clothes and arrange for two new sheets and make his shroud out of those.

Hazrat Ayesha R.A said, "Oh, my father! That this cloth is old." He then replied that the living person deserves new clothes as compared with a dead person. (Bokhari)

B. The shroud should be of white cloth.

Hazrat Abdullah bin Abbas R.A quotes that the Holy Prophet did declare to wear white clothes out of the clothes as white clothes were the best and make the shroud for dead persons out of those. (Ahmad, Abu Daud, Trimizy)

C. To apply perfume to the shroud and to fumigate the same with Gum Benzoin.

Hazrat Jabir R.A quotes that the Holy Prophet did declare to fumigate the dead body for three times. (Ahmad, Bazar)

This traditions has been copied by Imam Baihaqi and Hakim and the words of their quotation are

"When thou fumigate a dead body, then fumigate in odd number."

Hazrat Abdullah bin Masood R.A states that camphor (Kafor) should be applied at the signs of prostrations, both hand palms, nose, forehead, on both the knees and on the front portion of both the feet of the dead body. (Baihaqi, Ibn-i-Abe Sheeba)

D. The shroud of the man should consist of three large sheets.

Hazrat Ayesha R.A quotes that the Holy Prophet was dressed for the grave in three clothes that were

white and were made up at a place called 'Sahool' and were of cotton. There was neither a shirt nor turban among the same. (Bokhari, Muslim, Abu Daud, Trimizy, Ahmad, Nissai, Ibn-i-Maja)

Hazrat Abdullah bin Umar R.A quotes that when Abdullah bin Ube died, then his son came to the Holy Prophet and requested for his shirt to be put on his father as a shroud and he gave him his shirt. (Bokhari, Muslim)

It is excellent to dress a man for the grave in three covers otherwise he can be dressed in one shirt and two sheets and there is not any dislikeness.

Hazrat Abdullah bin Umro bin A'as R.A states that the dead person should be dressed in a shirt and a sheet (A cloth worn round the waist) and wrapped in a third cloth. (Moota Imam Malik, Moota Imam Muhammad)

The shroud for a woman includes one sheet (A cloth worn round the waist), one shirt, one small sheet to cover the head and two large sheets, in all five clothes.

Hazrat Laila Saqfia R.A quotes that she was among the women who washed the body of Hazrat Umme Kalsoom R.A the daughter of the Holy Prophet after her death. The Holy Prophet first gave them a sheet (A cloth worn round the waist), then a shirt, then one small sheet to cover the head, then a sheet and then another cloth in which she (Hazrat Umme Kalsoom R.A) was wrapped. The Holy Prophet was seated near the door. The shroud was with him and gave them the clothes one by one. (Ahmad)

3. The shroud of a Mahram – Confident:

If some one is wearing the two Ahram sheets for Hajj or Umra and faces death in the same Ahram sheets then he will be

washed and two Ahram clothes used as his grave clothes. He will neither be applied any perfume nor his head be covered.

This tradition by Hazrat Abdullah bin Abbas R.A has been mentioned before that a person was staying in Arafat on the occasion of Hujatul Wida (Last pilgrimage performed by the Holy Prophet) that he fell down from his female camel (dromedary) and she trampled him. The Holy Prophet did declare to wash him with water and leaves of Beri (Jujube) and make the two Ahram sheets as his grave clothes. Do not apply him hanut (Aromatis used for embalming the dead person) and perfume. Do not cover his head as on the day of general resurrection he will get up saying the talbiya (The words uttered by pilgrims at the time of Hajj proclaiming "I am present to serve Thee my Lord" to say labbaik. (Bokhari)

4. The shroud of a martyr:

If some Muslim faces martyrdom while fighting in the way of Allah in the battle field, then he will be given the shroud of the same clothes that he had on his body. His weapons will be separated from him. There is no difference of opinion in this respect.

Hazrat Jabir bin Abdullah R.A quotes that a person was hit by an arrow in his belly beneath the chest in the battlefield, then the same clothes were used as his shroud that he had on his body. At that time, they were with the Holy Prophet. (Ahmad, Abu Daud, Trimizy, Baihaqi)

Hazrat Ibn-i-Abbas R.A quotes that on the day of the battle of Uhd, the Holy Prophet ordered that the weapons of the martyred may be separated from them and they be buried in their blood stained clothes. (Ahmad, Abu Daud, Ibn-i-Maja, Baihaqi)

TO CARRY A FUNERAL AND GOING ALONGWITH THE SAME

1. Order:

Like washing and clothing for the grave of a dead person, the carrying of his funeral is considered by all authorities in religious matters as a Farz Kifayah. (A duty enjoined on all Muslims but if it is performed by one member of a family it is regarded to have been performed by all the family members.)

2. The reward and perfection:

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that a Muslim had five claims over a Muslim.

To reply a salutation.

To enquire after a sick person.

To go with a funeral.

To accept an invitation.

And to say 'Yar Hamo Kallah' – May Allah have mercy upon thee on sneezing. (Bokhari, Muslim)

Hazrat Abu Hurraira R.A also quotes that the Holy Prophet did declare that the person who offered the funeral prayers of some dead person, he will be awarded one Qairat of reward and he who waited upto his burial was over will be awarded two Qairats of reward. The companions of the Holy Prophet asked him, Oh, the Messenger of Allah! What did a Qairat mean? He declared 'equal to two large mountains.' (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

In the quotations by Muslim, these words are additional that among the two mountains, the smaller is equal to Mount Uhd.

3. **Supererogation of soon taking the funeral:**

Taking away the funeral may not be delayed but it should be taken swiftly as compared with ordinary paces.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare to take the funerals swiftly that if they were virtuous, then they will soon reach upto goodness and if they were evil then they will soon be released. Thou will get rid from them from the shoulders. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Baihaqi)

All the authorities in religious matters agree on this point.

4. **Respect and honour to the funeral:**

In lifting and taking away the funeral this should be taken into consideration that it may not be disgraced. It should be lifted with tranquility and calmness.

Hazrat Abdullah bin Abbas R.A at a place known as Surf led the prayers of funeral of Hazrat Maimona R.A (The mother of the believers) and stated to take care and not to give jerks and jolts as this was the funeral of Hazrat Maimona R.A. (Muslim, Ahmad)

5. **The funeral will be lifted by men only:**

There is no difference of opinion in this respect that the funeral may be of a man or woman will be lifted by men only and the women will not lift the same.

6. **The manner of lifting the funeral:**

There are two ways of lifting a funeral.

i. **The bed will be lifted from its four corners:**

Hazrat Abdullah bin Masood R.A states that the persons who follow a funeral, should lift the same from the four corners of the bed as this is a tradition. Then they should win reward or may leave the same for others. (Ibn-i-Maja)

- ii. **The bed may be lifted from the front part by placing the same in between the two shoulders:**

Ibrahim bin Saad quotes from his grandfather that he had witnessed Hazrat Saad bin Waqas R.A lifting the funeral of Hazrat Abdur Rehman bin Auf R.A. He had lifted the same from the front part of the bed in between his both shoulders.

Imam Shaafi has copied similar quotations about Hazrat Usman R.A, Hazrat Abu Hurraira R.A and Hazrat Ibn-i-Umar R.A.

7. The reward for lifting a funeral for three times:

Hazrat Abu Hurraira R.A quotes that he had heard the Holy Prophet declaring that the person who followed a funeral and lifted the same for three times, he paid off the just claim of the dead that was due from him. (Trimizy)

8. To remain before or behind the funeral while walking:

While walking alongwith a funeral and remaining near the same, one can walk before or behind and also either on right or left. All these conditions are lawful among the authorities in religious matters because the quotations are available for acting on both from the Holy Prophet and his companions. Certainly a whole people (including Imam Malik, Imam Shaafi, Imam Ahmad bin Hunbal) prefer it excellent to walk before a funeral because Saim, the son of Hazrat Abdullah bin Umar R.A states that Hazrat Abdullah bin Umar R.A used to go before the funeral and similarly the Holy Prophet, Hazrat Abu Bakar R.A and Hazrat Umar R.A also used to go before the funeral.

In another quotation Hazrat Abdullah bin Umar R.A states that he had witnessed the Holy Prophet, Hazrat Abu Bakar R.A and Hazrat Umar R.A going before the funeral. (Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

Hazrat Mughaira bin Shoubah R.A quotes that the Holy Prophet did declare that a rider will go behind a funeral and one on foot will go before a funeral or either on right or left of

the funeral close to the same. (Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Baihaqi, Ibn-i-Abe Sheeba)

9. To go with a funeral on cavalcade:

In some traditions there is prohibition to go with a funeral on cavalcade.

Hazrat Suban R.A quotes that the Holy Prophet observed some persons in a funeral on cavalcade, he declared to them to feel ashamed as the angels of Allah were going on foot and they were on horse backs. (Trimizy, Ibn-i-Maja)

And in some other traditions this has been allowed as is mentioned in the above tradition quoted by Hazrat Mughaira bin Shoubah R.A.

In conformity with both kinds of traditions, all the authorities in religious matters have a rule of conduct that although going on cavalcade with a funeral is lawful but to go on foot is excellent than on a cavalcade.

Certainly while returning back on a cavalcade, there is no dislike.

Among the authorities in religious matters there is difference of opinion that for a person on a cavalcade that whether it is excellent to go before or behind a funeral. Certainly a whole people and authorities in religious matters (including Imam Abu Hanifa, Imam Malik and Imam Ahmad bin Hunbal) consider it excellent to remain behind a funeral.

10. To remain standing or sitting while a funeral is passing by:

In the beginning the Holy Prophet did order that if a funeral was passing by then a sitting person should stand up.

Hazrat Aamir bin Rabia R.A quotes that the Holy Prophet did declare that any person witnessed the funeral and he was not accompanying the same then he should stand up until that funeral passed on or that was placed. (Bokhari,

Muslim, Ahmad, Shaafi, Baihaqi, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

But this order was later on abrogated.

Hazrat Ali R.A states that they witnessed the Holy Prophet standing up on seeing a funeral, they too stood up and when he sat down they also sat down. (Muslim)

This quotation has been mentioned in different words is Masnad-i-Imam Ahmad, Masnad-i-Imam Shaafi, Baihaqi and Ibn-i-Habban.

The quotation in Masnad-i-Imam Shaafi has been mentioned as that the Holy Prophet on witnessing the funerals, used to stand up. Then he used to sit down. The quotation in Masnad-i-Imam Ahmad has been mentioned as that the Holy Prophet ordered them to stand up on witnessing a funeral, later on he sat down and ordered them to sit down.

11. Prohibition of taking the fire alongwith the funeral and not to raise the voice:

Taking the fire alongwith the funeral (as was practice in the period of ignorance) and to raise the voice while walking alongwith (whether this voice may be word of Allah, supplication or recitation of the Holy Quran) is unpleasant. All the sects of religion agree on this point.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that neither the fire nor the voice should go with the funeral. (Ahmad, Abu Daud, Baihaqi)

Hazrat Abdullah bin Umar R.A states that the Holy Prophet prohibited them to go with a funeral where there was noise. (Ahmad, Ibn-i-Maja)

Hazrat Abdullah bin Umar R.A was going with a funeral that he heard a person saying "Pray for the forgiveness of the dead and Allah will forgive thee."

Hazrat Abdullah stated that may Allah not forgive thee.

A similar quotation has been mentioned about Hazrat Abdullah bin Masood R.A.

Imam Hassan Basri states that the companions of the Holy Prophet liked to keep the voice low on three occasions. First, in a funeral, second, in the remembrance of Allah Almighty and third, in the battle.

The compiler of the book 'Almughani', Imam Ibn-i-Qaddama writes that Saeed bin Musayyab, Saeed bin Jabeer Ibrahim Nukhee and Imam Ahmad disliked, the raising of the voice. This is written in the book, 'Durre Mukhtar' followed by Hanfis that reading in high voice by the people alongwith a funeral like supplication or remembrance of Allah Almighty is unpleasant. The learned persons of the Maliki and Shaafi thought have also strictly prohibited supplication and remembrance of Allah Almighty in high voice alongwith a funeral.

12. The prohibition for women for going alongwith the funeral:

Hazrat Umme Attiya R.A quotes that they were prohibited for going alongwith a funeral but not strictly. (Bokhari, Muslim)

According to this and some other traditions, all the authorities in religious matters prohibit the women from going alongwith a funeral and some consider it unpleasant while others take it as unlawful.

FUNERAL PRAYER

(Prayer for a deceased)

1. Order:

Like washing and clothing, a dead person, the offering of his funeral prayers is 'Farz-e-Kifayah' (A duty enjoined on all Muslims but if it is performed by one member of a family, it is regarded to have been performed by all the family members). For this reason, the Holy Prophet had ordered for its performance from the beginning uptil now, the whole followers are acting upon this.

Hazrat Abu Hurraira R.A. quotes that when the funeral of such a person arrived who owed debt then the Holy Prophet enquired that had he left so much property or wealth that his debt may be paid? And if the people told yes, that he had left so much property or wealth, then he led his funeral prayers otherwise declared to the people to offer his funeral prayer. (Bokhari, Muslim)

There is general agreement of the followers.

2. The Perfection and Reward:

Many traditions are proved in respect of perfection and reward of the funeral prayer. For the sake of brevity, only one such tradition is copied below.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that the person who offered the funeral prayer of some dead person, he will be awarded one 'Qairat' of reward and he who waited uptil his burial was over will be awarded two 'Qairats' of reward. The companions of the Holy Prophet asked him, Oh, the Messenger of Allah! what did a 'Qairat' mean? He declared 'equal to two large mountains'. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

In the quotations by Muslim these words are additional, that among the two mountains, the smaller is equal to Mount

Uhd. In Nissai the words are, each one of these is larger than Mount Uhd.

3. Place:

The funeral prayers can be offered in a plain or in an open field. If there is no danger of any contamination, then there is no harm in offering the same in a mosque. When Hazrat Saad bin Waqas R.A. passed away then Hazrat Ayesha R.A. and other holy wives of the Holy Prophet sent a message that the funeral may be passed near them in a mosque.

The holy wives of the Holy Prophet offered his funeral prayer. Other companions of the Holy Prophet resolved this action as wrong. When Hazrat Ayesha R.A. came to know this, then she declared, how surprising it was that people were considering their action as wrong? She swore by Allah! That the Holy Prophet did offer the funeral prayers of Sahal R.A. son of Hazrat Baizaa R.A. (a female companion) in a mosque. (Muslim, Ahmad, Baihaqi, Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Ibn-i-Sheeba).

The writer of Ibn-i-Abe Sheeba has written a quotation described by Urva that the funeral prayer of Hazrat Abu Bakar Siddiq R.A. was offered in a mosque. Hazrat Abdullah bin Umar R.A. quotes that the funeral prayers of Hazrat Umar R.A. was offered in a mosque.

4. Time:

There is no fixed time for funeral prayer with the exception of three times in which the offering of general prayers is unpleasant.

The funeral prayer can be offered in all times in day and night.

Hazrat Uqba bin Aamer R.A. quotes that the Holy Prophet did forbid them for three times in offering prayers and burial of a dead.

First, when the sun was rising unless that attained height.

Secondly, when the sun was in meridian (Midday) and thirdly, when the sun lowered for setting unless that sat down. (Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

5. Conditions:

Like other prayers, the requirements of funeral prayer are reception towards Qibla and concealing the privities.

It is considered necessary by all. There is difference of opinion in the matter of ablution being necessary or not. Most authorities in religious matters take it necessary. Tayyammum can be performed only in such conditions when its performance is lawful for other prayers.

6. Component parts: (obligations)

The followings are the component parts (Divine percepts).

If any of these is missed then the prayers will be considered as null and void.

i. Intention:

For all religious matters, the intention is necessary as has been described before in the chapters of ablution and prayers.

ii. Standing erect:

Like Divine Command prayers the funeral prayer is to be offered while standing erect. It is not lawful to offer it while riding on some thing.

There is no difference of opinion about it.

iii. Takbir (Repeating the Muslim creed, saying "Allah-O-Akbar – Allah is Great):

a. There is no difference of opinion in its Divine percepts as in every prayers saying of 'Allah-O-Akbar is considered necessary by all at the commencement of the prayer.

b. In funeral prayer four takbirs and even five are proved from the Holy Prophet.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet informed his companions at Madinah about the death of Najashi R.A. (the King of Habsha-Abyssenia). The companions offered his funeral prayer led by the Holy Prophet and he offered four takbirs in this prayer. (Bokhari, Muslim, Abu Daud, Ahmad, Trimizy, Nissai, Ibn-i-Maja)

Ibn-i-Abe Sheeba states that Hazrat Zaid bin Arqam R.A. used to offer four takbirs in their funerals.

Once he said five takbirs. The people enquired from him and he replied that the Holy Prophet used to offer five takbirs or he had offered five takbirs. In some quotations of lower category, there is mention of seven, eight or nine takbirs by the Holy Prophet.

Hazrat Abdullah bin Masood R.A. quotes that the Holy Prophet offered takbirs as seven, five and four too. (Tibrani)

Hazrat Abdullah bin Abbas R.A. quotes that the Holy Prophet offered nine takbirs on the martyrs of Uhd, then he offered seven takbirs and then he offered four takbirs hitherto that he went to Allah. (Tibrani)

From different companions of the Holy Prophet from three to nine takbirs are proved but mostly the companions had the action of four takbirs. Nearly all the authorities in religious matters have a rule of conduct of four takbirs because.

1. The number of companions from whom four takbirs are proved is greater than the number of companions from whom five takbirs are proved.

2. The quotation of four takbirs is mentioned in Bokhari and Muslim. It is also in other books of tradition whereas the quotation of five takbirs is not mentioned in Bokhari.
 3. All the companions R.A. acted on four takbirs when on five takbirs some acted while others did not.
 4. The last action of the Holy Prophet is of four takbirs as has been mentioned before in a quotation by Hazrat Abdullah bin Abbas R.A.
- c. There is difference of opinion among the authorities in religious matters that whether more than four takbirs have been cancelled or can be acted on them?

Most authorities on religious matters (including Imam Abu Hanifa, Imam Malik and Imam Shaafi) consider that if the leader of the prayer offered five or more takbirs then the followers will not follow obedience in more than four takbirs, certainly the salutation will be offered with him.

iv. Reciting of Surah Al-Fatihah:

In the funeral prayer after the first takbir, the recitation of Surah Al-Fatihah is an obligation as the funeral prayer is like other prayers and about prayers there is a general command by the Holy Prophet (that there is no prayer without Surah Al-Fatihah) and recitation of Surah Al-Fatihah is particularly proved by the Holy Prophet in funeral prayer.

Hazrat Abdullah bin Abbas R.A. led the prayer of a funeral and he recited Surah Al-Fatihah in the prayer and said that he had recited Surah Al-Fatiha that

thou may learn that it is a tradition. (Bokhari, Abu Daud, Trimizy)

Fizala bin Abe Ummaya quotes that the person who led the funeral prayer of Hazrat Abu Bakar Siddiq R.A. and Hazrat Umar R.A. he recited the Surah Al-Fatihah.

Hazrat Abu Imama R.A. states that in the funeral prayer the tradition is this that the Surah Al-Fatihah may be recited then the blessing may be sent on the Holy Prophet and then prayed for the dead with sincerity and the prayer be finished.

v. Prayer (Supplication) for the dead person:

- a. In the funeral prayer to pray for the dead person is an obligation by many theologians.

Imam Ibn-i-Qayyam states that in funeral prayer, the main object is to pray for the dead and so to pray in the funeral prayer for the departed, there are so many quotations from the Holy Prophet but not so much on recitation of Surah Al-Fatihah and of blessings.

- b. While praying for the dead, should be prayed with sincerity.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that when thou offer the funeral prayer, then pray for the dead with sincerity. (Abu Daud, Ibn-i-Maja)

- c. Hazrat Abu Hurraira R.A. quotes that he had heard the Holy Prophet praying as such on a funeral:

“Oh, Allah! Thou created this dead, Thou gave him subsistence, Thou guided him on way of Islam., Thou confiscated his soul. Thou is informed about his evident (visible) and the internal. We have

approached Thee for his intercession. Therefore grant him forgiveness”.

2. Hazrat Abu Hurraira R.A. also quotes that the Holy Prophet led a funeral prayer and prayed as following:

“Oh, Allah! Grant forgiveness to our alive and dead, to the present and invisible, to the younger and elder, to the man and woman Oh, Allah! to whom Thou grants life, keep him alive on Islam and to whom Thou grants death, let him die in faith”. (Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Ahmad, Ibn-i-Habban Hakim).

3. Hazrat Wasla bin Asqaa R.A. quotes that he heard the Holy Prophet praying as such for a dead:

“Oh, Allah! The Holy Prophet named the dead and his father and said they were giving him over to Thee. He was in Thine protection. Protect him from the trial of the grave and torment of hell. Thou keepest the word and is worthy of praise and applause.

Oh, Allah! Forgive him and show mercy on him. Thou art is able to grant pardon and show mercy.” (Ahmad, Abu Daud, Ibn-i-Maja)

4. Hazrat Auf bin Malik R.A. quotes that the Holy Prophet once led the funeral prayer and he (Auf R.A.) then remembered his prayer on the funeral. The Holy Prophet declared:

“Oh, Allah! Grant forgiveness to the dead and place him in Thine lap of Divine Blessings. Place him in happiness and

grant him forgiveness. Grant him fine acceptance. Grant spaciousness to his fixed abode (grave) wash and clean him with water, snow and frozen water to be free from sins as the clothes are cleaned from dirt and filth. Grant him a better abode than the worldly abode, better relatives than the worldly relatives and give him a better companion of life than the worldly companion of life. Enter him in the paradise. Save him from the salvation of fire and keep him in shelter from the torment of the grave". (Ahmad, Muslim, Nissai, Ibn-i-Maja)

In the quotation of Muslim and Nissai there are additional words from Hazrat Auf bin Malik R.A. that on hearing the prayer from the Holy Prophet he said "Would that! He would have been blessed with this prayers of the Holy Prophet".

5. Hazrat Yazid bin Rakana R.A. quotes that when the Holy Prophet stood up for offering a funeral prayer he prayed as following:

"Oh, Allah! He is the son of Thou bondsman' and bondswoman. He gave evidence that there is no God except Thee and Thou has no participant and that Muhammad is His bondsman and messenger. He is in need of Thine Divine mercy. Thou art is care free of his torment. He has been separated from the world and worldly people. If he is defiled then he may be chastised and if he is guilty then he may be forgiven. Oh, Allah! Do not deprive us of his reward

and do not let us go astray after him".
(Hakim)

If the funeral is of an imature boy, then it is desirable to add the following words.

Oh, Allah! Make this boy as the vanguard for us. (Baihaqi)

- d. In the funeral prayer when should be prayed for the dead? No tradition from the Holy Prophet appoints it.

There is difference of opinion among the authorities in religious matters.

vi. Salutation:

Salutation is necessary at the end of funeral prayer. In this respect there is the same difference of opinion among the authorities in religious matters as in general prayers.

Other authorities on religious matters consider it as moral obligation and Abu Hanifa consider it as obligatory.

Whether the salutation in funeral prayer is on one side or on both sides?

Nothing is proved from the Holy Prophet in this respect. Among the authorities in religious matters, there is difference of opinion.

7. Sunnan and Desirables:

The following matters are considered as tradition in the funeral prayer.

1. Praise and Applause.

Hazrat Fizala bin Ubaid R.A. quotes that the Holy Prophet heard a person praying who had neither applauded Allah Almighty nor had sent any blessings on the Holy Prophet He (The Holy

Prophet) declared that the person had hurried. (Abu Daud, Trimizy, Ibn-i-Maja)

Among the authorities in religious matters there is difference of opinion that when and with what words, the praise and applause should be done in the funeral prayer.

2. **Blessing on the Holy Prophet (Benediction)**

- a. All consider the blessings on the Holy Prophet as legitimate in the funeral prayer. The only difference is that whether it is an essential part of the funeral prayer or a tradition (Sunnat).

Imam Shaafi and Imam Ahmad bin Hunbal consider it as an essential part of the funeral prayer and other authorities in religious matters take it as Sunnat. As in general prayers Imam Shaafi and Imam Ahmad bin Hunbal take it as Divine Command and others take it as Sunnat

- b. Like pray (Supplication) this is not appointed by any tradition of the Holy Prophet that when should the pray be recited in the funeral prayer. The authorities in religious matters differ in this respect.

3. **Elevation of hands at the time of first takbir.**

In the funeral prayer, elevation of hands at the time of first takbir is lawful as considered by all authorities in religious matters.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet in a funeral prayer while offering takbir, elevated his hands and placed his right hand over the left hand. (Trimizy)

At the time of other takbirs, elevating of hands is not proved from any perfect tradition. Certainly, it is proved about Hazrat Abdullah bin Umar R.A. Hazrat Anas R.A. Hazrat Abdullah bin Abbas R.A. that they

used to elevate their hands on all four takbirs of the funeral prayer. There is difference of opinion among the authorities in religious matters.

Advantage:

1. The learned persons of the followers of Imam Shaafi and Ahle Hadis consider it desirable to recite some surah after the Surah Al-Fatihah in funeral prayers. Their argument for reasoning is that this is in one quotation that Hazrat Abdullah bin Abbas R.A. recited a surah after Surah Al-Fatihah.

This quotation is in Sunnan Nissai but there is difference of opinion in considering it being creditable. The learned persons of Ahle Hadis consider it as worthy of proof.

2. Imam Shaafi (in another quotation Imam Ahmad too) after the fourth takbir before salutation consider it desirable to rest for some time and pray for the deceased. Their argument for reasoning about this quotation is that a daughter of Hazrat Abdullah bin Abe Aufi R.A. died and he while offering her funeral prayer said four takbirs and rested after the fourth takbir so much he had rested among other takbirs and prayed for her then told that the Holy Prophet did so in the funeral prayer. There is difference of opinion in respect to its certification in the quotation by Masnad-i-Imam Ahmad.

Imam Shaafi considers it as creditable for this reason the learned persons of Ahle Hadis take rest after the fourth takbir and consider it desirable to pray for the deceased before salutation.

8. The manner of offering the funeral prayer.

Just before some traditions have been mentioned in "Sunnan and desirables", and the difference of opinion among the authorities in religious matters in their selection and

expulsion, accordingly the different manners of offering the funeral prayer as considered by the authorities in religious matters are given as under.

According to the Hanfis, while facing 'Qibla', 'Allah-O-Akbar' will be said and the hands be elevated upto the ears and tied together under the navel and the applause will be recited. After that the second takbir be offered. Then the blessings on the Holy Prophet will be recited and then the third takbir be offered and the prayer for the dead will be recited and the fourth takbir be offered and after that salutation will be offered both on the right and left sides. At the time of second, third and fourth takbirs, the hands will not be elevated.

According to the Shaafis and Hunbalis, while facing 'Qibla' 'Allah-O-Akbar' will be said and the hands be elevated upto the ears and according to the Shaafi thought the hands will be tied together on the chest and according to the Hunbali thought, the hands will be tied together under the navel. Then after Aauz Billah and Bismillah, the Surah Fatiha will be recited. According to Shaafis another surah can be recited after Surah Al-Fatiha. Then the second takbir will be offered while elevating the hands upto the ears and then the blessings on the Holy Prophet will be recited. Then the third takbir will be offered while elevating the hands upto the ears, and the prayer for the dead will be recited. Then the fourth takbir will be offered while elevating the hands upto the ears and after taking rest for some time, prayers will be offered in particular for the dead and in general for all Muslims, salutation will be offered (According to Shaafi thought on both sides and according to the Hunbali thought on right side only).

According to the Malikis (the followers of Imam Malik) while facing 'Qibla', 'Allah-O-Akbar' will be said and the hands be elevated upto the ears and left to hang down, then applause and blessings on the Holy Prophet and the pray for the dead will be recited and then without elevating the hands the blessing on the Holy Prophet and pray for the dead will be

recited and then a single salutation will be offered on the right side.

The learned people of Ahle Hadis follow the Shaafi thought. Certainly the hands will be elevated on the first takbir. The hands can also be elevated at the time of second, third and fourth takbir.

9. To offer the funeral prayer in the head is desirable:

It is desirable to offer the funeral prayer in the head because this was the common action of the Holy Prophet and his companions R.A. On certain occasions Hazrat Ibn-i-Abbas R.A. and Abu Imama R.A. recited the same in loud voice but the same for educating the people as Hazrat Ibn-i-Abbas R.A., himself stated that he recited in loud voice to let people know that reading is a tradition (Sunnat) of the Holy Prophet.

10. The position of standing of the leader of the prayer.

If the dead is a man, then the leader of the prayer will stand in front of his head and if the dead is a woman then he will stand in front of her waist or to stand in her middle is Sunnat (Ordinance of religion).

Hazrat Samra bin Jandab R.A. states that a woman, Umme Kaab R.A. died in a state of child birth. The Holy Prophet led her funeral prayer and stood in her middle. (Ahmad, Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Baihaqi)

Hazrat Anas R.A. led the funeral prayer of a man and stood near his head, when the funeral was lifted, then arrived the funeral of a woman. Hazrat Anas R.A. also led her prayer and stood near her waist. In another quotation the words are, in her middle. When the funeral prayer was over then Alaa bin Ziad R.A. enquired from him, Oh, father of Hamza! Did the Holy Prophet stood like this in the funeral prayer of a man and a woman as he had stood? Hazrat Anas R.A. replied in affirmative. (Trimizy, Ahmad, Ibn-i-Sheeba, Tihavi)

11. An action of the abundance of devotees in a funeral prayer:

Hazrat Ayesha R.A. quotes that the Holy Prophet did declare that if on the death of a Muslim, and the funeral prayer is offered by so many people that their figure reaches one hundred and they intercess for the dead, then their intercession is accepted. (Muslim, Ahmad, Nissai, Trimizy)

In another quotation this figure has been described as forty and yet in another quotation has been described as three ranks.

In reply to the queries by different companions R.A. the Holy Prophet had described this numbering as different as the circumstances demand. The object was to give temptation to the people to join the funeral prayer in great number.

12. An action to follow in three ranks.

It is desirable for the followers to follow in three ranks, in the congregation of the funeral prayer.

Hazrat Malik bin Habeera R.A. quotes that the Holy Prophet did declare that Allah Almighty made the forgiveness obligatory for that dead whose funeral prayer was attended in three ranks. (Ahmad, Abu Daud, Ibn-i-Maja, Trimizy)

13. To offer the funeral prayer together of more than one dead when many funerals happen to get together then there is no need to offer the funeral prayer separately for each:

Only one funeral prayer is sufficient for all. If the funerals of men and women happen to join together, then the funerals of the men will be placed near the leader of the prayer and of the women should be placed next to them towards 'Qibla' and if the funerals of boys and women happen to join together, then the funerals of the boys will be placed near the leader of the prayer and of the women should be placed next to them towards 'Qibla'.

If the funerals of men, boys and women happen to join together, then the funerals of the men will be placed near the leader of the prayer and of the boys next to them and of the women should be placed next to them towards 'Qibla'.

Hazrat Usman R.A. Hazrat Ibn-i-Umar R.A. and Hazrat Abu Hurraira R.A. used to offer together the funeral prayer of men and women at Madinah. The funerals of the men were placed near the leader of the prayer and of the women towards 'Qibla'. (Moota Imam Malik)

Hazrat Ammar R.A. Maula Haris quotes that the funeral of a boy and woman arrived. Then the funeral of the boy was placed near the people and the funeral of the woman was placed next to that towards 'Qibla' and the funeral prayer of both was offered together. The people included Hazrat Abu Saeed Khudri R.A, Hazrat Ibn-i-Abbas R.A. and Hazrat Abu Qitawa R.A.

Hazrat Ammar R.A. enquired from them and they replied that this was Sunnat. (Ordinance of religion) (Abu Daud), Nissai)

On the whole detail the learned people and authorities in religious matters including four Imams and general believers in traditions have agreement.

14. One who joins the funeral prayer a bit late:

If some person arrives at a time when the funeral prayer is already in progress, then he should join the prayer after saying the takbir and he should complete the number of takbirs he got with the leader of the prayer and should complete the rest after salutation, because the Holy Prophet had said to complete the missing portion. In another quotation the words are saying a prayer after due time.

All the four Imams and other authorities in religious matters agree in this respect.

The difference is about the consideration of the beginning of the prayer that he found with the leader of the prayer or he offered himself after salutation.

15. Funeral prayer on the grave:

The person who could not offer the funeral prayer of a dead, afterwards it is lawful for him to offer the prayer on his grave while the other people may have or may not have offered his funeral prayer. Hazrat Abu Hurraira R.A. quotes that a man or woman of black complexion used to clean the mosque. The Holy Prophet did not find him/ her and enquired that what had happened to the man / woman who used to clean the mosque? The companions of the Holy Prophet solicited about his / her death. The Holy Prophet asked them to let him, know about his / her grave. After that the Holy Prophet went to his / her grave and offered the funeral prayer. (Bokhari, Muslim, Ahmad, Ibn-i-Maja, Baihaqi, Hakim, Ibn-i-Habban)

In the quotation of Muslim, a narrator named Sabit says that he did not remember whether he heard this from Hazrat Abu Hurraira R.A. with this tradition or with some other tradition that the Holy Prophet did declare that the graves were full of darkness for their residents and now Allah Almighty illuminated the same due to his prayer.

Shoaibi (The famous follower) says that a certain person told him a quotation that he happened to pass a fallen grave' alongwith the Holy Prophet. The Holy Prophet asked his companions to follow him in ranks and led them in the funeral prayer. When Shoaibi was enquired that which companion described him this quotation, then he named Hazrat Ibn-i-Abbas R.A. (Muslim, Bokhari, Trimizy, Baihaqi, Ahmad).

16. Prayer in the absence of a dead:

To offer the funeral prayer of a dead in his absence is perfect.

Hazrat Abu Hurraira R.A. quotes that on the day when (the Muslim King of Habsha – Abyssenia) Najashi died in

Habsha, the same day the Holy Prophet informed them (in Madinah) about his death. He took the companions R.A. towards 'Massali' – Funeral ground at Eidgah. The companions followed in ranks after him and he offered four takbirs while offering the funeral prayer. (Bokhari, Muslim, Ahmad, Abu Daud, Baihaqi, Masnad-i-Imam Shaafi, Moota Imam Malik, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

The funeral prayer of a dead in his absence will be offered as such as the funeral prayer is offered by placing the funeral in the front.

Hazrat Imran bin Hussain R.A. quotes that the Holy Prophet did declare that today their brother 'Najashi' had died. They should get up and offer his funeral prayer. So they got up and followed in ranks as they followed in the presence of a dead and they offered his funeral prayer as was being offered in the presence of a dead. (Trimizy, Ahmad, Nissai)

17. The funeral prayer of a martyr:

The person who faces martyrdom while fighting with the infidels, it is not lawful to offer his funeral prayer. He will be buried without offering the funeral prayer. Hazrat Jabir R.A. quotes that the Holy Prophet had ordered about the martyrs of Uhd not to wash them for the reason that on the day of general resurrection their every wound or their blood will give perfume of musk and he did not offer their funeral prayer. (Bokhari, Ahmad, Abu Daud, Trimizy, Ibn-i-Maja, Baihaqi)

Hazrat Anas R.A. quotes that the martyrs of Uhd were neither washed but they were buried in their blood soaked clothes nor any funeral prayer was offered for them. (Ahmad, Abu Daud, Trimizy)

18. The funeral prayer of a person who was killed in 'Hadd' – the restrictive ordinance of Allah and the punishment for non-observance thereof:

If any person commits some crime and is sentenced in 'Hadd' to death, his funeral prayer will be offered.

Hazrat Imran bin Hussain R.A. quotes that a certain woman from the tribe of Jahinah came to the Holy Prophet and acknowledged that she had committed adultery and was pregnant at that time. The Holy Prophet called her guardian and declared to him to take care of her. When she gave birth to a child, then inform him. That person did so. The Holy Prophet ordered that her clothes be rolled well, then he ordered to stone her to death. Accordingly she was stoned to death, then he led her funeral prayer. Hazrat Umar R.A. solicited, Oh, the Messenger of Allah! that he stoned her to death and inspite of that he had offered her funeral prayer. He declared that she had repented in such a way that if her repentance is divided among the seventy people of Madinah that will prove to be sufficient for them. What could be better than that she sacrificed her life for Allah Almighty? (Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Baihaqi).

19. The funeral prayer of a transgressor and evil doer:

For every Muslim, whether he may be a transgressor and evil doer, the offering of his funeral prayer is perfect because the Holy Prophet commanded to offer the funeral prayer of every person who said that there is no God but Allah.

20. The funeral prayer of a child born by miscarriage:

Miscarriage means a boy or girl who was miscarried before attaining the full life in the womb of the mother. If some signs of life appear in him at the time of miscarriage and he expired later on, then his funeral prayer will be offered.

Hazrat Jabir R.A. quotes that The Holy Prophet did declare that neither prayer will be offered of a child nor he will inherit any ancestral property and none will be his successor until he called or signs of life were found in him. (Trimizy, Nissai, Ibn-i-Maja, Ibn-i-Habban, Hakim)

THE BURIAL

1. Order:

If possible the burial of a Muslim dead is considered as 'Farz Kifayah' – A duty enjoined on all Muslims but if it is performed by one member of a family it is regarded to have been performed by all the family members by all the authorities in religious matters.

'If possible' means the dead is on the land or on the sea. If on the sea, it is so far possible to approach the land soon before the dead body is spoiled and if it is so far on the sea that it is not possible to approach the land before the dead body is spoiled then after offering the funeral prayer it is urgent to tie a heavy thing with the dead and to pour the same in the sea.

2. Time:

There is no fixed time for the burial of the dead. Certainly it is unpleasant to bury the dead on three fixed times. These times are:

- i. When the sun is rising until that has risen.
- ii. When the sun is at meridian until that begins to decline.
- iii. When the sun bows to set down until that has set.

3. Depth, Length and Breadth of the grave:

The intention of forming a grave is to bury the dead under the earth, so that the dead may not emit bad smell on the decay of the same and secondly the dead body may remain safe from the ravenous beasts.

Although by burying the dead under the earth, the object of the grave is acquired but the desirable object of the grave is its depth and spaciousness. The Holy Prophet laid a stress on it.

An Ansari (The Musalmans of Madinah who extended every help to the Holy Prophet and his companions on their migration to Madinah) companion says that they went with the Holy Prophet in a funeral prayer and he went with his father was still a boy.

He observed, the Holy Prophet was declaring to the grave digger to make it spacious towards the feet and make it spacious towards the head. (Abu Daud, Nissai, Baihaqi)

But there is no clarification of it in the tradition that how spacious the grave should be?

The opinion of the authorities in religious matters is different in this respect.

4. Two kinds of graves and the most excellent among these.

There are two kinds of graves. One a side tomb type – A hollow is dug out on the wall adjoining towards ‘Qibla’ in which the dead bodies are put. The second kind is a casket type and is made in the middle of the grave for placing the dead.

There is general agreement of the followers of the Holy Prophet that it is perfect to make a side tomb or a casket in the grave but to make side tomb is most excellent.

Hazrat Saad bin Abi Waqas R.A. made his last will in his mortal disease to make a side tomb for him in the grave and to fix the unbaked bricks there in as was done in the grave of the Holy Prophet. (Muslim, Ahmad, Nissai, Ibn-i-Maja)

Hazrat Anas R.A. quotes that there were two grave diggers in Madinah. One prepared the side tomb and the other prepared the casket. When the Holy Prophet expired, the companions of the Holy Prophet called for the both. He who arrived first will dig the grave. The first to arrive was the man who made the side tomb. So the side tomb was made in the grave. (Ahmad, Ibn-i-Maja, Ibn-i-Abe Sheeba)

5. Direction for laying the dead in the grave:

There are two forms for laying the dead in the grave.

- i. To enter from the bottom of the grave.
- ii. To enter from the 'Qibla'.

Both these manners are perfect as considered by the authorities in religious matters. Because from that Holy Prophet and his companions both kinds of quotations in action come to hand. Certainly most authorities in religious matters including Imam Shaafi, Imam Ahmad and general muhadiseen – having the knowledge of traditions or sayings of the Holy Prophet consider the first form as most excellent because Hazrat Abdullah bin Yazid entered a dead from the bottom of the grave and said that this was tradition. (Abu Daud. Baihaqi)

Hazrat Abdullah bin Abbas R.A. quotes that the head of the Holy Prophet was entered from the bottom of the grave. (Masnad-i-Imam Shaafi)

6. The method of laying a dead in the grave:

All the authorities in religious matters agree that the dead should be laid in the grave on the right side and it is desirable that his face may be directed towards 'Qibla' because the face of the Holy Prophet was placed as such towards 'Qibla'.

7. The prayer (Supplication) for laying a dead in the grave:

It is considered desirable by all the authorities in religious matters to pray while laying the dead in the grave.

- i. Hazrat Abdullah bin Umar R.A. quotes that the Holy Prophet did declare that while laying a dead in the grave, then should pray as following:

“In the Name of Allah and in the religion of Messenger of Allah”. (Ahmad, Abdu Daud, Trimizy)

- ii. Asim bin Zamrah R.A. states that Hazrat Ali R.A. while sleeping and laying a dead in the grave used to read this pray.

“In the Name of Allah and in the way of Allah and in the religion of Messenger of Allah”.
(Ibn-i-Abe Sheeba)

8. Precautions to be taken in lowering and laying the dead in the grave:

Hazrat Ayesha R.A. quotes that the Holy Prophet did declare that to fracture a bone of the dead believer is just like the fracture of a bone of the living. (Abu Daud, Ahmad, Ibn-i-Maja, Baihaqi)

Advantage:

Imam Abu Hanifa, Imam Malik and Imam Ahmad bin Hunbal consider it desirable to draw a curtain in lowering a woman in the grave.

Imam Shaafi considers it desirable to draw a curtain even in lowering a dead man in the grave.

There are certain traditions in this respect but they are weak as a proof, the action of some companions R.A. is proved.

9. To untie the knots of the shroud of the dead:

After laying the dead in the grave it is desirable to untie the knots of the shroud towards feet and head. The Holy Prophet when lowered Naeem bin Masood Ashjaai R.A. in the grave, then he untied the knots of the shroud with his mouth.

The son of Hazrat Samra R.A. bin Jandib expired, then he ordered his slave to bury him.

When thou place him, then say, “In the name of Allah and the Sunnat of his messenger” and untie the knots of his shroud towards feet and head.

10. The use of unbaked bricks for closing the side tomb:

Unbaked bricks should be used to close the side tomb as unbaked bricks were used in the grave of the Holy Prophet. They were nine in number. (Noadi)

All the authorities in religious matters have declared it unpleasant to use the baked bricks and wood in the grave.

11. Filling the grave with earth:

After closing the side tomb, it is desirable by all people to put the earth with their both hands for three times in the grave.

Hazrat Aamir bin Rabia R.A. quotes that the Holy Prophet offered the funeral prayer of Hazrat Usman bin Mazoon R.A., then came to his grave and while standing put the earth in the grave with both hands for three times. (Bazar, Dar Qutni, Baihaqi)

In the quotation by Bazar there is wording that he stood towards the head and put the earth in the grave.

12. The height and shape of the grave:

- a. All the authorities in religious matters agree on this point that the grave should neither be too high from the ground level nor it should have the level of the ground but must be a span high. The Holy Prophet disliked a too much high grave.

Hazrat Ali R.A. declared to Hayan (a follower) that he was sending him on such an expedition that he was sent before by the Holy Prophet, that to level every grave and to erase sign of every statue. (Muslim, Ahmad, Abu Daud, Trimizy, Nissai)

In this and certain other traditions the object of levelling a grave does not mean to equal the same with ground level but to keep it a span high and not more than that because:

Hazrat Jabir R.A. quotes that the Holy Prophet forbade them to make a grave with baked bricks, to

construct anything over the grave and to sit (as a permanent attendant or timely for acquisition of blessings what so ever.) (Sahih Muslim)

- b. There is no difference of opinion among the authorities in religious matters in this respect that the shape of the grave may be of a plain surface and may be like the hump of a camel.

The populace including Imam Abu Hanifa, Imam Malik, Imam Ahmad bin Hunbal, General believers in traditions and many learned persons of the Shaafi though consider it desirable that the shape of the grave should be like the hump of a camel.

Sufian Tamar quotes that he saw the grave of the Holy Prophet to be made like the hump of a camel. (Bokhari, Ibn-i-Abi Sheeba)

In the quotation of Abi Sheeba, these words are excessive, "and similarly the graves of Hazrat Abu Bakar R.A. and of Hazrat Umar R.A. too".

13. To place some device on the grave:

In order to know and recognize the grave, it is admissible to place or fix a heavy stone on the head side.

Hazrat Anas R.A. quotes that the Holy Prophet did place a large stone as a device on the grave of Hazrat Usman bin Mazoon R.A. (Ibn-i-Maja, Abu Daud)

14. To stop (rest) to pray for the dead after burial:

After the burial is over, it is desirable to pray for the forgiveness and steadfastness of the dead. Hazrat Usman R.A. quotes that the Holy Prophet when disengaged himself from the burial of the dead, then stopped near the grave and asked the people to pray to Allah Almighty for the forgiveness and steadfastness of their brother, for the reason that he will be asked at that time. (Abu Duad, Hakim, Bazar)

Advantage:

- i. The Hanfīa and Shaafīa consider it desirable to stop on the grave for pray and reciting the Holy Quran for some time. (The time – in which a camel can be sacrificed and meat distributed) Some learned people of Ahle Hadis have also declared it as desirable. There is no tradition of the Holy Prophet in this respect. Certainly Hazrat Umro bin Aas R.A. had willed for this at the time of his death.
- ii. The followers of Shaafī thought and most Hunbalis after disengagement from the burial consider it desirable to address the dead in giving religious instructions to remain steadfast.

There are certain traditions in this respect while there is difference in considering the same as worthy of proof or not. On the other hand, the other learned persons of religious sects do not act upon it.

15. Prohibition in making a grave of baked material:

Hazrat Jabir R.A. quotes that he heard that the Holy Prophet forbade not to sit on a grave, to make the same of baked material and not to construct any building on the same. (Ahmad, Muslim, Abu Daud, Nissai, Baihaqi, Trimizy)

In Trimizy, and Nissai there are additional words “to fix any inscription on the same.”

In this and some other traditions, the Holy Prophet forbade to construct a grave of baked material. Imam Ibn Hazam considers this prohibition as unlawful act and the four Imams and other authorities in religious matters consider this as unpleasant. None considers this as lawful.

16. Prohibition in constructing a mosque or some other structure on the grave:

In many traditions, the Holy Prophet forbade the construction of a mosque or any structure on the grave as is mentioned in the above tradition by Hazrat Jabir R.A.

This prohibition is taken as unlawful act by Imam Ibn-i-Hazam and unpleasant by Imam Ahmad, Imam Abu Hanifa, Imam Malik and Imam Shaafi take it as unlawful if constructed for the sake of elegance and pride and take it as unpleasant if the object is to make the grave strong.

This dislikeness is only in the condition when the land of the graveyard, is not in the form of a trust or land is held in common and if that is in the form of a trust or the land is held in common, then under every condition, the construction of a structure is unlawful.

Some learned persons of the Hanfi thought consider it as no harm to construct a structure for learned persons, holy persons and descendents of the Holy Prophet but only under the circumstances when the land of the graveyard is neither in the form of a trust nor the land is held in common.

17. Prohibition to sit on a grave:

The Holy Prophet forbade to sit on a grave as has been mentioned before in the tradition by Hazrat Jabir R.A. Imam Ibn-i-Hazam has taken this prohibition in the sense of dignity and Imam Abu Hanifa, Imam Shaafi and many other authorities in religious matters have taken this in the sense of dislike.

18. Prohibition to fix an inscription on a grave:

The Holy Prophet also forbade to fix an inscription on the grave as has been mentioned in a quotation of Trimizy and Nissai by Hazrat Jabir R.A. Among the followers of the Malaki thought this prohibition under certain conditions falls in the sense of dignity and under certain conditions falls in the sense of dislike.

In the sense of dignity is when some verse of the Holy Quran or couplets are written on the inscription and in the sense of dislike is when some name of the dead and date of death is inscribed.

Among the followers of the Hanfia, Shaafia, Hunbalia thought and learned persons of Ahle Hadis this prohibition is absolutely taken as a dislike.

Certainly, the Hanfia consider it perfect to install an inscription of name if there is fear of the name and address will cease to exit, then as a symptom, the name can be inscribed on the grave.

Among the followers of the Shaaafi thought, not on the graves of general people but on the grave of a learned man or of a virtuous person, the inscription can be installed as the Holy Prophet had placed a stone on the grave of Hazrat Usman bin Mazoon R.A. as a symptom.

The followers of the Hunbali thought and the learned persons of Ahle Hadis under no condition allow to install an inscription on the grave.

19. Prohibition to bury in a bier:

There is no mention of prohibition or lawfulness of the dead to be buried in a bier in the tradition. The authorities in religious matters agree that to bury the dead in a bier is unpleasant whether the dead may have left a will for the same. Certainly, if the earth is moist, then it is lawful to bury the dead in a bier.

20. Some miscellaneous problems about the grave and burial:

- i. In case of going to the graveyard alongwith a funeral, it is desirable not to sit unless the funeral was not placed on the ground because the need for some help can arise.

Hazrat Abu Saeed Khudri R.A. quotes that the Holy Prophet did declare that the person who went

alongwith a funeral should not sit unless the funeral is not placed on the ground. (Bokhari, Mulsim, Abu Daud, Trimizy, Nissai, Baihaqi, Ahmad)

- ii. Until disengaged from the burial of the dead, need can arise to sit in the graveyard, then this is desirable to sit facing Qibla.

Hazrat Braa bin Aazib R.A. quotes that they went with the Holy Prophet in the funeral of an Ansari (related to the Ansars). They reached the graveyard but the side tomb was not yet ready. The Holy Prophet sat down facing Qibla and they too sat with him. (Abu Daud)

- iii. In case of helplessness and objection, two or three dead bodies may be buried together, without helplessness it is not lawful.

Hazrat Hisham bin Aamir R.A. quotes that they complained to the Holy Prophet on the day of the battle of Uhd, Oh, the Messenger of Allah that this was difficult for them to dig each grave, the Holy Prophet then declared to dig a spacious and deep grave and bury two or three martyrs in a single grave. They then asked that who should be first placed in the grave, he declared that who knew more Quran, keep him before than the other. (Nissai, Abu Daud, Trimizy, Baihaqi, Ahmad)

- iv. This is desirable to bury the kinsmen at one place. When Hazrat Usman bin Mazoon R.A. expired then the Holy Prophet declared that his kinsmen on expiry will be buried near to him.
- v. This is desirable to bury a martyr where he was martyred. Hazrat Jabir R.A. quotes that the Holy Prophet did declare to bury the martyrs at the place of their martyrdom.

- vi. To offer the general prayers (namaz) towards the grave and to enlighten an earthen lamp on the grave is unlawful. The Holy Prophet had cursed for such an action.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that may Allah ruin the Jews, who constructed the mosques on the graves of their prophets. (Bokhari, Muslim)

Hazrat Ibn-i-Abbas R.A. quotes that the Holy Prophet cursed the women who visit the graves (Shrines), who construct mosques on the graves and who enlighten lamps on the graves. (Muslim, Abu Daud, Trimizy, Nissai)

CONDOLENCE

(Mourning)

1. Reward and Perfection:

This is ordinance of religion (Sunnat) to mourn with the kinsmen of the dead, to give instructions to them for patience and to console with them.

Umro bin Hazam quotes through his father from his grandfather that the Holy Prophet did declare that the Muslim who condoled with his brother in his calamity, Allah Almighty will dress him with apparel of greatness on the day of general resurrection. (Ibn-i-Maja)

Hazrat Abdullah bin Masood R.A quotes that the Holy Prophet did declare that the person who condoled with some calamity effected person, will get so much reward as the calamity effected had on his patience over the calamity. (Trimizy)

2. The words:

There are no appointed words for condolence, but the words that are in the tradition, to condole by the expression of the same is most excellent.

Hazrat Asama bin Zaid R.A quotes that a child of the certain daughter of the Holy Prophet expired. They sent the message to the Holy Prophet and in reply to same he sent the salutation and declared that what Allah gave was His and what He had taken was His. For every thing He has appointed a certain time. So his daughter should have patience and intend compensation. (Ahmad, Bokhari, Muslim, Ibn-i-Maja, Baihaqi)

Hazrat Abu Khalid Walbi R.A quotes that the Holy Prophet declared to a certain person while condoling that may Allah have mercy on him and compensate him. (Ibn-i-Abe Sheeba)

Hazrat Ma'az bin Jabal R.A was the governor of Yemen appointed by the Holy Prophet and staying in Yemen that one of his sons expired. The Holy Prophet wrote to him a letter starting;

“In the name of Allah, the Beneficent, the Merciful, this is a letter from Muhammad (PBUH), the messenger of Allah in the name of Ma'az bin Jabal R.A Peace be with him, with praise and applause of the Allah Almighty, there is no God except Allah, hereafter, may Allah bless you with great reward and grant you patience and to both of us, the Divine guidance of thanks over wealth and property. Our house wives and children are fine favours of Allah Almighty that He has given us in trust and have been ordered to take care and watch the same. We gain profit out of these for a fixed time and at a certain fixed time. He takes back the same from us, when we get some thing that we should thank the Divine favour and when we suffer some calamity, then we should have patience. Your son was one of His fine favours and was trusted to you from Him whose care and watching was entrusted to you. Allah Almighty blessed you this son enjoying with much pleasure and happiness and took him back with great compensation from you which is forgiveness, Divine blessing and righteousness. If you want to get reward, then have patience. It may not be like this that your impatience may finish your compensation and you will feel ashamed.

Remember that impatience neither can return any thing nor can take away grief and sadness. What was come to pass has passed. With regards.” (Hakim, Ibn-i-Mardoya)

3. Supplication (Prayer):

It is desirable to pray for the dead at the time of condolence.

Hazrat Fatima R.A went to the house of a companion for condolence, on her return, the Holy Prophet enquired that where she had gone? Hazrat Fatima R.A replied that she had gone to the people of such house where she prayed for Divine mercy for the dead and condoled with them. (Abu Daud, Nissai)

4. Time:

In the tradition, there is no mention of time for condolence in clear words. In view of different traditions, the authorities in religious matters have difference of opinion.

5. Assemblage (To gather together):

Hazrat Jurair bin Abdullah Bijli R.A quotes that they (companions of the Holy Prophet) assembled after the burial near the house of the dead and prepared food for the persons of the house of the dead and considered that as a part of mourning (although the Holy Prophet forbade this type of assembling). (Ahmad, Ibn-i-Maja)

z In this tradition after burial there is mention of the prohibition of such an assembly for condolence near the people of the house of the dead. Among the learned persons of Hanfia, Malikia, some of the Shaafi, Hunbali (and Ahle Hadis) this prohibition is effective when people assemble for some unfair jobs or undertakings such as slaughter of the animals for food, erection of tents etc. Among the Hanfis, assembly of persons for mourning (condolence) is allowed for three days. Most Shaafi and Hunbali learned persons consider this prohibition as absolute.

6. The food for the people of the house of the dead:

The death takes place in a house then it is desirable for the neighbours and relatives to prepare food for them.

This may not happen that the people of the house of the dead may not prepare food due to the grief and not take the same and so this may have adverse effect on their health.

In this respect the traditions that are proved from the Holy Prophet, some are given as under:

- i. Hazrat Bareeda Aslami R.A quotes that the Holy Prophet used to teach his companions that when some of them went to the graveyard should say this.

“Oh, the believers and Muslims residents of this place, salutation to you. Allah willing, we will soon meet you. You went ahead of us and we are following you. We request Allah Almighty for comfort and welfare of you.”

- ii. Hazrat Ayesha R.A quotes that she enquired from the Holy Prophet, what to say at the time of visiting the graves? He declared that she should say:

“Oh, the believers and Muslim residents of this place, salutation to you. The people who went ahead of us and who were left behind, may Allah have mercy on all. Allah willing, we will soon meet you.” (Muslim, Ahmad, Nissai)

At the time of pray on the graves, it is right to elevate the hands. The tradition that has been mentioned by Hazrat Ayesha R.A is quite lengthy. This is in that tradition that on a night, the Holy Prophet went to Baqih (A graveyard) and remained standing for a long time. Then he prayed for three times elevating his hands.

ISLAMIC JURISPRUDENCE

TRADITIONS OF THE HOLY PROPHET

(PART SECOND)

THE BOOK OF ZAKAT
PAYMENT OF POOR DUE

THE BOOK OF FASTING

THE BOOK OF HAJJ
PILGRIMAGE TO MAKKAH AND UMRA-
PILGRIMAGE TO MAKKAH ON DAYS
OTHER THAN THE HAJJ DAYS.

MUHAMMAD ASIM ALHADDAD

The book of Zakat
Payment of Poor Due

GENERAL PROBLEMS OF ZAKAT

(Payment of Poor Due)

1. The Literal and Religious meaning of zakat:

The literal meaning of Zakat is to increase or to expand and to purify or to clean. In the Shariat – Statute, the Zakat is said to that riches or wealth that man gives from the wealth given by Allah Almighty to its rightful person (s) or having claim for the same. It is said to be Zakat for the reason that the man purifies his wealth and also increases the same in quantity and reward.

Allah Almighty Commands

“That the person who purified himself obtained success”.

The Holy Prophet orders:

No wealth decreased from payment of any sacrifice – gifts to the poor.

2. Divine duty of Zakat:

Zakat is an important pillar among the five pillars of Islam. This Divine duty is proved by all the three, the Holy Quran, Sunnat (Traditions of the Holy Prophet) and general agreement of the followers of the Holy Prophet. This has been repeatedly stated in the Holy Quran- . ‘To establish worship and pay the poor due’. The Holy Prophet did declare that the foundation of Islam is based on five things, the testimony that there is no God but Allah and Muhammad is His messenger, to establish worship, to pay the poor due, pilgrimage to the house of Allah at Makkah and to fast during the month of Ramdhan (Islamic Calendar). (Bokhari, Muslim)

3. The Incitement and perfection of Zakat.

Allah Almighty Commands:

“Oh, Messenger of Allah, take alms of their wealth, wherewith thou mayst purify them”. (Surah Repentance: 103)

At another place Allah Almighty Commands:

“Those, who if We give them power, in the land, establish worship and pay the poor due and enjoin, kindness and forbid iniquity. And Allah’s is the sequel of events”. (Surah, The Pilgrimage: 41)

Whatever the advantage and authority is bestowed upon the Muslims in the earth, one biggest purpose of the same is to establish the system of Zakat.

Hazrat Ibn-i-Abbas R.A. quotes that when the Holy Prophet sent Hazrat Ma’az towards Yemen then declared to him that he was going towards the people of the Book. He should invite them to give testimony that there was no God but Allah and Muhammad was His messenger, if they accept his subordination, then tell them that Allah Almighty had imposed upon them five prayers in a day and night and then if they accept his subordination then tell them that Allah Almighty had imposed upon them a sacrifice – gifts to the poor (Zakat) that will be collected from their prosperous people and paid back to their needy persons and if they accept his subordination, then do not do so to accept, their fine merchandise (but to accept the merchandise of medium class) and feel afraid of the curse of the oppressed as between that and Allah Almighty nothing was intervening. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

Hazrat Abe Kabsha quotes that the Holy Prophet did declare that he swore over three things and told a tradition to remember the same that with a sacrifice no wealth was decreased, secondly, that when some one was oppressed then he should show patience and Allah Almighty opened the gate of dignity for him, thirdly, that a person who opened the gate of begging for himself, Allah Almighty opened the gate of poverty upon him. (Trimizy)

4. Denunciation on non payment of Zakat:

Allah Almighty commands:

“They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (Oh, Muhammad) of a painful doom. On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them). Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard”. (Surah Repentance 34:35)

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that to whom Allah Almighty bestowed wealth and he did not pay Zakat upon the same, on the day of general resurrection that wealth will appear before him as a bald serpent having two frightful spots over his eyes then he will catch him with his both jaws and say to him that ‘this is your treasure, this is your wealth’. Then the Holy Prophet recited this verse:

“And let not those who hoard up that which Allah hath bestowed upon them of His bounty think that it is better for them. Nay it is worse for them that which they hoard will be their collar on the Day of Resurrection”. (The family of Imran: 180) (Bokhari, Muslim)

Hazrat Abdullah bin Umar R.A. also quotes that the Holy Prophet did declare that he had been ordered by Allah Almighty to continue a battle with the people until they give testimony that there was no God but Allah and that Muhammad was His messenger, then they establish worship and pay the Zakat (Poor due). When they will do so then they will save their wealth and blood from Allah Almighty with the exception that the right of Islam will be their seeker and their accounts will be trusted in Allah Almighty. (Bokhari, Muslim, Ahmad)

Hazrat Abu Hurraira R.A. quotes that after the demise of the Holy Prophet when the responsibility of caliphate fell upon Hazrat Abu Bakar R.A. and certain persons of Arabia turned their faces from Islam then Hazrat Abu Bakar R.A. determined to siege a war against them over this then Hazrat Umar R.A.

said to him that how can he siege a war against them? When this had been ordered by the Holy Prophet to him to continue war with the people until they give testimony that there was no God but Allah. The person who gave this testimony, he saved his wealth and life from him otherwise the right of Islam desired his blood and his account will be trusted in Allah Almighty. Hazrat Abu Bakar R.A. swore by Allah and said that he will definitely fight with them who differentiated between prayer and Zakat. Although, Zakat was the right of wealth. He swore that if those people withheld even a string of the camel, which they used to give to the Holy Prophet, then he will fight with them. Upon this Hazrat Umar R.A. observed that he soon realized that Allah Almighty had unfolded the bosom of Hazrat Abu Bakar R.A. for a war and he understood that Hazrat Abu Bakar R.A. was justified. (Bokhari, Muslim, Abu Daud, Ahmad, Nissai, Ibn-i-Maja)

Imam Khitai writes while copying this tradition that Hazrat Abu Bakar R.A. fought with four kinds of people. One who totally left Islam and became renegades. Secondly were the people who never refused Islam but denied the prayer and Zakat. Thirdly were the people who offered prayers but denied Zakat and fourthly were the people who paid Zakat but denied to pay it to the public treasury.

Hazrat Abu Bakar R.A. had a fight with all.

5. The conditions on which Zakat becomes obligatory:

There are two conditions on which Zakat becomes as a moral obligation on certain wealth

- i. That is according to or more than the prescribed stock (what is fixed or established). By stock means that minimum quantity prescribed for the purpose by the revealed law (shariat) on different items for the purpose of Zakat.
- ii. That one Hijra (Muslim era) year has expired on the same.

Hazrat Ali R.A quotes that the Holy Prophet did declare that there was no Zakat on any wealth until one year (Hijra) had expired on the same. (Abu Daud)

Certainly this condition is not valid for produce of the land (Agricultural produce). The Zakat of the same will be valid on their harvesting and distinct cleaning.

Allah Almighty Commands:

On the day of harvesting, pay the right of Allah.

(Pay the Zakat)

In the similar way there is no condition of one year for Zakat for mines and found of concealed treasures. There is no difference of opinion about its full detail.

6. Zakat as moral obligation for whom?

For every independent man or woman (when the above stated two conditions are found) Zakat is a moral obligation. There is no difference of opinion about this.

If the owner of wealth is an immature child or an ignorant person, even then the payment of Zakat is an obligation payable by his guardian. Hazrat Abdullah bin Umro R.A. quotes that the Holy Prophet did declare that the person who was a guardian of the wealth of an orphan should invest his wealth in a business and should not remain the same (wealth) as useless so that Zakat may not consume the same. (Trimizy, Dar Qutni)

In another tradition the Holy Prophet did declare that to invest the wealth of the orphans in business as Zakat may not consume the same. (Masnad-i-Imam Shaafi)

Both these traditions although are not strong enough according to the proof but most companions R.A. of the Holy Prophet including Hazrat Umar R.A., Hazrat Ali R.A., Hazrat Ayesha R.A and Hazrat Ibn-i-Umar R.A. acted according to them. (Trimizy)

There were some orphan children under the guardianship of Hazrat Ayesha R.A. She used to pay Zakat on their wealth. (Moota Imam Malik)

7. The Zakat of a debtor:

If some person had wealth more than the prescribed stock (what is fixed or established) and a year had also expired on the same but he is so much under debt that after paying the same, his wealth fell down the prescribed stock for Zakat, then there will be no Zakat for him to pay. He should clear his debts. In this respect no clear tradition from the Holy Prophet is proved but Hazrat Usman R.A. used to say that in the month of Zakat debts should be cleared to pay the Zakat on the left over wealth if that fell in the category of prescribed stock or equal to the same. (Moota Imam Malik)

And none from the companions of the Holy Prophet opposed this assertion of Hazrat Usman R.A.

8. The Zakat of debted wealth:

According to the Hanfia thought, there are three kinds of debts.

One is firm that is in shape of cash or the value of the merchandise of business (on loan). That may be the responsibility of such a person although he may be penniless.

Second is of moderate means that may be the price such an article or commodity that if the same was in the possession of his owner, even then there was no Zakat on the same such as residential house, clothes for wearing or utensils of usage etc.,

Third is weak, that may not be the price of an article or commodity such as the gift settled upon the wife and responsibility of her husband or the divorce obtained by a wife by her for a ransom. From the firm loan, when the owner did not receive forty Dirhams (Price of 10 tolas (118 grams). Silver or more than this he will not pay Zakat for the same but as soon he received forty Dirhams or more than this then he will have to pay the Zakat of the same even of previous years

but if he received less than forty Dirhams then there was no responsibility of Zakat on him whether he received these less than forty Dirhams in the beginning or afterwards. In every condition there was no Zakat on the same.

On a firm loan the expiry period of one year will be counted when its master (owner – creditor) had become owner of prescribed stock and not from the time when he received back the debt.

For example a person owned a loan of 300 Dirhams on another person and three years passed on this loan and now he received back 200 Dirhams, then he will pay five Dirhams out of these as Zakat for the first year and after that he will have 195 Dirhams and which can be divided by 40 Dirhams will account as four parts of 160 dirhams leaving 35 more Dirhams and the Zakat for second year will be four Dirhams for 160 Dirhams and the balance 35 Dirhams will not be liable to Zakat as these are less than 40 Dirhams and there is no Zakat on an amount less than 40 Dirhams. Similarly for the third year he will have to pay a Zakat of four Dirhams. As it were, the Zakat for three years which he will have to pay will be $5+4+4=13$ Dirhams. In a loan (debt) of moderate means, when its owner did not receive back the debt according to the prescribed stock or more than that, then he will not pay the Zakat for the same but as soon as he received back the debt according to the prescribed stock or more than that then he will pay the Zakat for the same. On this debt (loan) the expiry period of one year will be counted like firm debt while becoming owner of prescribed stock and not from the time of receipt of debt.

In a debt of weak means, the owner will not pay Zakat upto the time of the receipt of money according to the prescribed stock or more than that. On receipt of the same, the expiry period of one year is also effective.

Be it known that all this is under the circumstances when the creditor (owner) had no other source of wealth as prescribed stock other than the debt and if he had such wealth

and then he received back the debt whether the same may be in any amount (small or large) and that may be from a debt of firm moderate or weak type, then to account the same with his previous wealth and payment of Zakat of all the wealth is necessary.

According to Shaafia and Hunbalia thought there are two kinds of debt. One established and the other unestablished. Established debt means that is against such a person who accepts the responsibility and admits the same and the unestablished debt means that is against such a person who denies the same.

On established debt, the payment of Zakat of all the years is necessary. According to the Hunbalia thought, this Zakat will be paid at that time when the debt is received and according to the Shaafi thought Zakat will be liable when that can be received that is to say, if that can be received at any time, then payment of Zakat of the same by every year is necessary whether the same may be according to the prescribed stock or the prescribed stock may be formed alongwith other wealth. On unestablished debt there is no Zakat uptil the time that is not received and expiry period of one year is also essential on receipt of the same.

If the debt is as the value of some cattle or edible commodity (such as dates or grapes) then according to the Hunbalia thought the payment of Zakat is a must and according to Shaafi thought, there is no payment of Zakat. According to Malakia thought the wealth that is received as heritage, Gift or present, sacrifice or favour, gift settled upon the wife and responsibility of her husband or on the divorce obtained by a wife by her for a ransom, upon this uptil that time there is no Zakat until received according to the prescribed stock and expiry period of one year is also essential and if some person had given some commodity as debt to some other person and the same remained with him (debtor) for many years, then after its receipt only Zakat for one year is due, otherwise that he

delayed intentionally the receipt of the debt in order to escape payment of Zakat then under such circumstances the payment of Zakat for him for all the years is necessary.

9. The Zakat of Mehar- (Gift settled upon the wife and responsibility of her husband) of a woman:

According to the Hanfia thought, the 'Mehar' of a woman is the responsibility of her husband but falls in the category of a weak debt, therefore there is no Zakat on the same until not received by a woman according to the prescribed stock or more than that and after its receipt, the expiry period of one year is also necessary. This is also the rule of conduct of the followers of the Malakia thought.

According to the followers of the Shaafia and Hunbalia thoughts, the Mehar of a woman is a kind of a debt which is the responsibility of her husband. Therefore if her husband admits the same and until and unless not received by the woman, the payment of Zakat upon the same is necessary but the difference is that according to the Shaafi thought she will have to pay Zakat upon the same every year (when she is not herself receiving the same whereas that could be received) and according to the Hunbalia thought she will have to pay the Zakat upon the receipt of the same for all years.

10. The Zakat on the deposits kept in the bank and on provident fund:

Both these articles fall in a status of debt. The Zakat of a debt has been mentioned before as followed by all the theologians of four sects of religion and according to that Hanfis consider both these articles as firm debt therefore the payment of Zakat upon the same is necessary for all the years and will be paid at that time when the value of same touches the price of 10 ½ tolas of Silver (Approximately 124 grams of Silver) or exceeds the same. Hunbalis consider the payment of Zakat on both these articles necessary for all the years and will

be paid at that time when the value reaches the prescribed stock or exceeds the same.

Malakis consider the payment of Zakat necessary on bank deposits for all the years because these deposits can be taken back at all the times. The human being if delays in taking them back is himself responsible.

Certainly, the Zakat will be paid after taking them back. As the provident fund cannot be taken back, so on the receipt of same, the payment of Zakat for only one year is necessary, otherwise if that can be obtained and delayed intentionally in the receipt of the same then in that condition, the Zakat will have to be paid unavoidably for the number of years, the delay had taken place.

Shaafis consider the payment of Zakat every year on bank deposits whether the same may be taken back or not because the same can be taken back at any time. If the same is not taken back that is at the will of the depositor.

On provident fund, the payment of Zakat for all the years is necessary but that will be paid when it is possible to take back the same whether that may be taken back or not.

11. The Zakat of goods held in partnership (company):

If in some goods two or more persons have a partnership then according to the considerations of Imam Abu Hanifa and Imam Malik the same are not liable to Zakat until the share of each person is not according to the prescribed stock. Imam Shaafi considers the goods held in partnership as that of one person.

The reason for this difference is that according to the orders of the Holy Prophet there is no Zakat on silver less than 52½ tolas (Five Auqia). But this point is not clear whether the order is effective when the goods are the property of a single person or are held in joint ownership. Some authorities in religious matters have taken this order for the first type of case and others have taken this for second type of case.

12. Zakat becoming a moral obligation but before paying the same if the goods are destroyed?

If on certain goods payment of Zakat becomes due but before payment of Zakat, the goods are destroyed then according to Imam Abu Hanifa the Zakat of the same will be eliminated (dropped). If the whole lot of goods is not destroyed but a certain portion of the same has been destroyed, then the Zakat of the destroyed portion will be dropped.

Imam Malik, Imam Shaafi and some other theologians consider that the goods have been destroyed at a time when the owner could not pay Zakat, then the Zakat of the same will be dropped and if the goods have been destroyed at a time when the owner could pay Zakat, then the Zakat of the same will not be dropped. In a quotation the rule of conduct of Imam Ahmad is also like this but in another quotation his rule of conduct is this that with the destruction of goods, the Zakat will not be dropped whether the goods have been destroyed with negligence or without negligence Imam Ibn-i-Hazam has also preferred this rule of conduct. The reason for this difference is that the persons who think that the Zakat is on goods, with the loss of goods, the Zakat is also dropped but the persons who think that the Zakat is not on goods but on its owner, they consider that the Zakat is liable to be paid, whether the goods may be destroyed.

13. The Zakat being drawn out but lost before payment:

If some person drew out the Zakat of his wealth but was lost before paying the same, then according to Imam Abu Hanifa and his disciples that person should take out the Zakat of his balance wealth but if the balance wealth had decreased the prescribed stock then his Zakat will be dropped whether he had taken deficiency for his Zakat or not.

According to Imam Malik, he will pay the Zakat of his balance wealth in instalments whether the balance wealth may be of less value.

Imam Ahmad, Zahri, Hammad, Sufian Suri and Abu Ubaid consider that under no circumstances his Zakat will drop. This is also the thinking of Imam Shaafi but according to them that person should not have committed deficiency in drawing the Zakat and in the security of the same. Then his balance wealth will be taken into consideration and if the same is according to the prescribed stock then the Zakat will be taken otherwise not.

14. Abuse of deceitful methods in order to escape Zakat:

If some person is liable to pay Zakat but before its liability he adopts some deceitful method so that the Zakat does not apparently remain liable such as he disposes off his goods in someway or gifts a portion of that in order to show the same of less value according to the prescribed stock, then according to Imam Abu Hanifa and Imam Shaafi, he is not liable to pay Zakat but although he will be sinful.

Imam Ahmad, Malik, Auzai, Ishaq and Abu Ubaid consider to receive Zakat from him except that he disposed off the same in the beginning of the year then Zakat will not be received from him as it was not necessary he did so in order to escape Zakat.

15. The Zakat of wealth of a dead person:

If some person passes away although the Zakat was obligatory on him, but he had not paid the same then Imam Ataa, Hassan Basri, Malik, Shaafi, Ahmad bin Hunbal and some other theologians consider that Zakat will be recovered from his estate whether he had willed or not for the same. They consider Zakat a debt of Allah Almighty as a responsibility of the dead person. Therefore as a debt is to be recovered from the estate of a dead person. Similarly the payment of Zakat is necessary.

Imam Ibn-i-Saireen, Shoaibi, Ibrahim Nakhai, Sufian Suri, Imam Abu Hanifa alongwith his disciples and some other theologians consider that Zakat will be recovered from the

estate of the dead when he had left a will for the same and if he had not willed then the same will not be recovered from his estate.

Their argument is that Zakat is not a debt but a Divine worship and intention is necessary for Divine worship, otherwise there is no confidence in it.

16. Is it a condition for Zakat after becoming an obligation that the human being will be able to pay the same?

Imam Abu Hanifa and Imam Ahmad consider that there is no condition for its binding that the human being can pay it.

Imam Malik considers this as a condition.

There are two different quotations from Imam Shaafi regarding both the regulations.

THE WEALTH (GOODS) UPON WHICH ZAKAT IS OF DIVINE COMMAND

In the tradition the goods that are stated for Zakat are of five kinds.

1. Gold and Silver (Cash)
2. Merchandise of trade.
3. Agricultural produce.
4. Cattle.
5. The Mines and the find of concealed treasures.

1. Gold, Silver (Cash)

i. The prescribed stock for silver and rate of Zakat:

There is unanimity in this respect that the prescribed stock for silver is five Auqia (52 ½ tolas) and the rate of Zakat is 2 ½ percent (forty parts). That is to say that if some person had got 52 ½ tolas of silver and one year has expired on the same then to pay the fortieth part of Zakat is moral obligation.

Hazrat Jabir R.A. quotes that the Holy Prophet did declare that there was no Zakat on less than five Auqia of Silver. (Muslim)

Hazrat Ali R.A. quotes that the Holy Prophet did declare that he had exempted the Zakat on horses and slaves but do pay the Zakat on silver. On every forty Dirhams there was one Dirham as Zakat. There was no Zakat on one hundred and ninety Dirhams but when they became two hundred Dirhams then five Dirhams was Zakat on them. (Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

There is unanimity in this respect that the Zakat on Dirhams is according to their weight and not on their numbering.

ii. The prescribed stock for gold and rate of Zakat:

The populace (majority ancestors) consider the prescribed stock for gold as 20 Dinars (20 Misqal = $7\frac{1}{2}$ tolas) and the rate of Zakat is 2½ percent. (Fortieth part). That is to say that if some person had got $7\frac{1}{2}$ tolas of Gold and one year has expired on the same then to pay the fortieth part as Zakat is moral obligation. Hazrat Ali R.A. quotes that the Holy Prophet did declare that there was no Zakat on Gold until that became 20 dinars (20 Misqal). If some person had got 20 Dinars of Gold and one year had expired on the same then pay half Dinar (fortieth part) as Zakat. (Abu Daud)

Umro bin Shoaib quotes through his father and grandfather that the Holy Prophet did declare that there was no Zakat on less than 20 Misqal of Gold and on less than 200 Dirhams of Silver. (Abu Ubaid)

Hazrat Umar R.A. and Hazrat Ayesha R.A. quote that the Holy Prophet used to receive Zakat on 20 Dinars or more than that of Gold as half a Dinar and on 40 Dinars of Gold as one Dinar of Zakat. (Ibn-i-Maja)

About the prescribed stock of Gold all these quotations are weak as a proof but as has been described above, the rule of conduct of the populace is according to these. The Zakat of Gold is according to the essential reliance of its weight and not value. There is agreement in this regard that if Gold and Silver are amalgamated with some other metal then Zakat will be on their pure quantity. Likewise there is also agreement that the Gold and Silver may be in their multiplicand form (in the form of coined money) or not, does not make any difference. The real reliance is of their weight.

iii. The Zakat of Gold and Silver, the quantity of which is more than the prescribed stock:

The quantity of Gold and Silver which is more than the prescribed stock is 2 ½ percent. Zakat will be received on the same whether the quantity is more or less.

In the above stated quotation by Hazrat Ali R.A. the words are "and the quantity, which is more (than the prescribed stock) Zakat will be at the rate of 2 ½ percent". (Dar Qutni)

About these words although there is difference that whether these words are of the Holy Prophet or Hazrat Ali R.A., but among the ancestors most well informed persons act accordingly.

iv. When the Gold and Silver are separate and each one is less than the prescribed stock:

In the tradition, the Gold and Silver have been described as separate stock and so the Zakat. There is difference of opinion among the authorities in religious matters that if a person has Silver and Gold, but both are less than the prescribed stock, then will that person pay Zakat or not by annexing the both?

v. The Zakat of metal coins and currency notes:

In the days of the Holy Prophet, the coins of Gold and Silver (as Dinar and Dirham) were in use as cash. In the present days metal coins and currency notes have replaced Gold and Silver and they can be changed at any time into Gold and Silver. Therefore when a person has got so much quantity of metal coins or currency notes that the prescribed stock of Gold and Silver can be fulfilled and one year should have expired on the same then Zakat is obligatory on the same.

vi. The Zakat on the ornaments of a woman:

There is no Zakat on pearls, ruby and all other jewels and Gems, clothes and other articles (Such as household utensils) when they are for absolute use and are for elegance and decoration but if they are for trade then Zakat upon the same is necessary as considered by all. The payment of Zakat is necessary on the Gold and Silver ornaments of a woman when their weight is according or more than the prescribed stock and one year should have expired on the same.

Umro bin Shoaib quotes through his father and grandfather that a certain woman came to the Holy Prophet along with her daughter who was wearing the gold bracelets (an ornament for the wrist) in her hands.

The Holy Prophet enquired from her that if she was paying Zakat for the same? She replied in negative. He then declared did she like to wear the bracelets of fire from Allah Almighty on the day of general resurrection? (Abu Daud, Trimizy, Nissai)

Hazrat Umme Salma R.A. quotes that she was wearing the Gold bracelets and enquired from the Holy Prophet, Oh, the messenger of Allah!

“Do these bracelets fall in the category of a treasure”? He declared that if she had paid the Zakat on the same then they were not a treasure. (Abu Daud, Dar Qutni)

In this respect there are some other traditions about the proof of the same. Some believers in traditions have reasoned but most have declared them powerful.

2. Merchandise of Trade.

i. The order of Zakat on merchandise of trade:

The Zakat is obligatory on merchandise of trade. Allah Almighty Commands:

“Oh, ye who believe! Spend of that of your good earnings”. Hazrat Samra bin Jandib R.A. quotes that the Holy Prophet used to order them to pay Zakat on the merchandise of trade prepared by them. (Abu Daud, Baihaqi)

Hazrat Abu Zar R.A. quotes that the Holy Prophet did declare that there was Zakat on the camels, sheep, cows and cloth for trade. (Abu Daud, Baihaqi, Dar Qutni)

About the Zakat on merchandise of trade only these two traditions are told from the Holy Prophet and as a proof thereof no believer in traditions have declared them as perfect. Mostly say them as elegant. (between perfect and weak) and Hafiz Ibn-i-Hijar has declared them as weak with the exception of Zahiria all consider that Zakat on merchandise of trade is obligatory as 2½ percent. The quotation of the same tallies with Hazrat Umar R.A. and Hazrat Abdullah bin Abbas R.A. and no difference is proved from any other companion.

Umro bin Hamas quotes through his father that he used to sell leather and arrows. One day Hazrat Umar R.A. happened to pass that way and said to him to pay the Zakat of his merchandise. He said to him oh, the leader of the believers! That he had leather and arrows. He declared to calculate the price of the same and then pay the Zakat. (Masnad-i-Imam Shaafi, Abu Ubaid, Dar Qutni, Baihaqi, Ahmad bin Hunbal)

Besides above two stated quotations from the Holy Prophet the argument of the populace is also based on presumption. The presumption demands as every illustrious goods such as Gold, Silver and cattle are an obligation for Zakat. Similarly the Zakat should be obligatory on merchandise of trade.

ii. **The prescribed stock of merchandise of trade, rate of Zakat and the condition of expiry of one year:**

The populace who consider Zakat an obligation on the merchandise of trade take into consideration its prescribed stock and rate of Zakat as that of cash and rate of Zakat is 2 ½ percent. That is to say that its value should be equal to 52 ½ tolas of Silver or 7 ½ tolas of Gold and the condition of expiry of one year is necessary as has been defined before.

iii. **Profit during the year or other addition:**

Hazrat Abdullah bin Umar R.A. quotes that the Holy Prophet did declare that any person who found some wealth during the year then there was no Zakat upon the same until the expiry of one year. (Trimizi)

iv. **The intention of trade for the merchandise of trade for Zakat.**

This is necessary to declare certain goods as merchandise of trade and the owner should have intention of trading. The necessities intended for personal use with which there is no intention of trade (Such as house, clothes, books, domestic utensils) then there is no Zakat on the same.

There is no difference of opinion in this respect.

3. **Agricultural produce.**

i. **Order:**

The Zakat on the agricultural produce is a moral obligation according to the Holy Quran, the tradition

and unanimous consent of great religious leaders on certain points of law.

Allah Almighty Commands:

“Oh, ye who believe! Spend of the good things which ye have earned and of that which We bring forth from the earth for you”. (The Cow: 267)

In another place He commands:

“Pay the due thereof upon the harvest day.”

(the produce of the Orchard) (The Cattle: 142)

The Holy Prophet orders:

The land which is irrigated from the sky (rain) or natural springs or the source of automatic irrigation is dew or humidity or moisture of the plants, the Ushr (tenth part) is the Zakat and the land which is irrigated by artificial means, the half Ushr (twentieth part) is the Zakat. (Bokhari, Abu Daud, Trimizy, Ibn-i-Maja)

ii. On which land produce, the Zakat is an obligation:

In the days of the Holy Prophet, the Zakat was received on four things of land produce:

Wheat, Barley, Dates and Kishmish (dried small grapes without stones).

Umro bin Shoaib quotes through his father from his grandfather that the tradition of the Holy Prophet was to receive Zakat from four things.

Wheat, Barley, Dates and dried small grapes. (Dar Qutni)

In a quotation by Ibn-i-Maja there is addition of a fifth thing ‘Azrah’, but this quotation is weak regarding proof. Accordingly, the Zakat on wheat,

barley, dates and dried small grapes is considered by all as an obligation.

In the days of the Holy Prophet no Zakat was received on the vegetables. Ataa bin Saib quotes that Abdullah bin Mughaira R.A. wanted to receive Zakat on the vegetables grown in the land of Moosa bin Talha R.A. then Moosa bin Talha R.A. said to him that he cannot do so as the Holy Prophet used to say that there was no Zakat on these (Vegetables). (Dar Qutni, Hakam, Asram)

This quotation although has been sent to another with a message but alongwith many other quotations becomes powerful (worthy of proof). Accordingly the majority of the learned ancestors consider that there is no Zakat on the vegetables.

iii. The prescribed stock of grains and fruits:

The populace consider that prescribed stock of grains and fruits is five 'Wasaq' (Approximately 340 Kilos). Hazrat Abu Saeed Khudri R.A. quotes that the Holy Prophet did declare that there was no Zakat on grains and fruits less than five Wasaq. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Ahmad)

In another quotation the words of Imam Ahmad, Muslim and Nissai are

That there is no Zakat of dates and grains less than five wasaq.

iv. The rate of Zakat on grains and fruits:

The rate of Zakat on grains and fruits is different from the naturally or artificial means of irrigation of land. The agriculture that is done in land irrigated by natural means and the Ushr (tenth part) and which is irrigated by artificial means and the half Ushr (twentieth part) is levied as Zakat. The quotation by

Hazrat Abdullah bin Umar R.A. has been mentioned before that the Holy Prophet did declare that the land that was irrigated from the Sky (rain, snow, dew and hails) or natural springs or source was automatic irrigation by rain water, dew or humidity or moisture of the plants then Ushr (tenth part) is levied thereon and the land irrigated by artificial means and the half Ushr (twentieth part) is levied thereon. (Bokhari, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

There is no difference of opinion in this respect. There is agreement in this respect that if some crop is irrigated for half period by rain and for half period by artificial means then $\frac{3}{4}$ th ushr (fifteenth part) will be levied as Zakat. If some crop is irrigated for most period by rain and for less period by artificial means then most learned ancestors have a rule of conduct that ushr (tenth part) will be levied as Zakat and if the same is irrigated for most period by artificial means and for less period by rain then half Ushr (20th part) will be levied as Zakat.

v. Ushr of fruits by guess and approximation:

The populace consider that the Ushr of fruits can be received by guess and approximation and the proof of the same is available from the Holy Prophet, Hazrat Abu Bakar R.A., Hazrat Umar R.A. and caliphs thereafter.

Hazrat Abu Hameed Saadi R.A. quotes that they were with the Holy Prophet and when he came to the valley of Qura, then a jewish woman was standing in her date palm orchard and the Holy Prophet ordered to guess by approximation the produce. (Bokhari)

Hazrat Ayesha R.A. quotes that when the dates ripened and were still on the palms then the Holy Prophet used to send Abdullah bin Rawaha R.A.

towards the Jews so as to guess the quantity of their share. He went to judge the quantity of the dates before taking them from the palms. Then the right of guessing was given to the Jews and asked them to give the dates accordingly and keep the balance for themselves. The order of the Holy Prophet was to guess the quantity of fruit as Zakat before taking them for eating and distribution. (Masnad-i-Imam Ahmad, Abu Daud)

Hazrat Atab bin Asyed R.A. quotes that the Holy Prophet used to send his agents (Collector of Revenue) to guess the produce of grapes and dates for the purpose of Ushr. (Trimizy, Ibn-i-Maja)

Both the quotations by Hazrat Ayesha R.A. and Hazrat Atab bin Asyed R.A. are sent to another with a message but in this respect there are many others quotations so they are worthy of proof.

Imam Trimizy writes that the aim of guessing by approximation was to give authority to the owners to take the fruit whichever they liked, the government had got the idea of its Ushr and that will be received afterwards.

vi. Easiness and remission in the receipt of Ushr:

Hazrat Sahel bin Abe Hashma R.A. quotes that the Holy Prophet did declare that the guessing by approximation was over then at the time of receipt of Ushr, remit $\frac{1}{3}$ rd quantity if not possible then remit $\frac{1}{4}$ th quantity. (Ahmad, Abu Daud, Trimizy, Nissai)

Hazrat Sahel bin Abe Hashma R.A. also quotes that the Holy Prophet deputed his father Abu Hashma R.A. to guess by approximation the quantity of the fruit. After that a person came to the Holy Prophet to tell that Abu Hashma R.A. had given him a larger portion. The Holy Prophet called for Abu Hashma

R.A. and said to him that his brother considered that he had been given a larger portion. Abu Hashma R.A. replied, Oh, the messenger of Allah! That he had given him a larger portion so that his household people may be able to give the same to the poor and the miserable needy or some portion may be destroyed by the dust storm. The Holy Prophet said to the person that by giving larger portion, his brother had done justice to him.

vii. Mixing together of grains and fruits:

No tradition is proved from the Holy Prophet regarding mixing together of grains and fruits for Ushr. But all the authorities in religious matters agree on this that if a fruit or grain of good quality is mixed with that of poor quality, then the Ushr for all will be received according to the separate quantity of each.

If there are many varieties of fruit and grain, then the Ushr will be received from the medium variety.

There is difference of opinion in mixing the different varieties together.

viii. At what time the Ushr on grains and fruits becomes a moral obligation?

As has been described before that there is no difference of opinion in this respect that the Ushr on grains and fruits will be received at the time of their harvesting and cleaning but there is difference in this respect that what is that time when the Ushr becomes obligatory on fruits and grains?

ix. The Zakat on Honey.

There are many quotations available about the Zakat on Honey.

Hazrat Abu Siyara Matai R.A. quotes that he requested to the Holy Prophet Oh, the messenger of

Allah! That he had got the combs of bees honey. The Holy Prophet ordered to pay the Ushr on the same. He again requested, Oh, the messenger of Allah! to please specify the particular mountain of the same for him, so he did so. (Ahmad, Ibn-i-Maja)

Hazrat Umro bin Shoaib quotes through his father from his grandfather that the Holy Prophet did receive the Ushr on honey. (Ibn-i-Maja)

But this quotation regarding proof is weak. No right tradition is proved from the Holy Prophet about honey. (Bokhari)

There, the populace (majority of ancestors) consider that there was no Ushr on honey. .

4. Cattle:

i. Upon which cattle, the payment of Zakat is an obligation?

In the tradition, there is mention of three animals for Zakat.

1. Camels.
2. Cows
3. Sheep and goats.

ii. The prescribed stock for Camels:

Hazrat Anas R.A. quotes that when Hazrat Abu Bakar R.A. appointed him as governor of Bahrain then gave him a letter with a seal of the Holy Prophet. According to that letter, the prescribed stock for camels was as under. There was not Zakat on four camels, except the owner wanted to pay himself.

From 5 to 9 Camels = One goat.

From 10 to 14 Camels = Two goats.

From 15 to 19 Camels = Three goats.

From 20 to 24 Camels	=	Four goats
From 25 to 35 Camels	=	One year old one female camel (dromedary) if not available then one year old one camel.
From 36 to 45 Camels	=	Two years old one female camel that had crossed two years.
From 46 to 60 Camels	=	Three year old one female camel that had crossed three years.
From 61 to 75 Camels	=	Four years old one female camel that had crossed four years.
From 76 to 90 Camels	=	Two years old two female camels that had crossed two years.
From 91 to 120 Camels	=	Three years old two female camels that had crossed three years.

And when camels cross the 120 figure then on every forty camels there should be two year old one female camel and on every fifty camels there should be three year old one female camel as Zakat. (Bokhari, Abu Daud, Trimizy)

iii. The prescribed stock for cows (and Buffaloes):

There is no such quotation about the prescribed stock for cows about the perfection of which all agree. But in this respect the most well known quotation upon which all act is that by Hazrat Maaz bin Jabbal R.A. According to same any person having less than thirty cows will have to pay no Zakat but when the cows become thirty, then the Zakat on them is one year old one calf (Male or

Female). When the cows become forty then the Zakat on them is of two year old one calf. (Al-Munad, Trimizy, Abu Daud, Nissai, Ibn-i-Maja)

In a quotation by Tibrani, the words are forty that on them the Zakat is one two year old calf (male or female).

iv. The prescribed stock for goats (and sheep):

According to the above mentioned letter of the Holy Prophet and Hazrat Abu Bakar R.A. the following is the prescribed stock for goats (and sheep). Any person having less than forty goats is not liable to pay Zakat with the exception that he wanted to pay himself.

When the goats become forty in number then the Zakat on them is of one goat, then upon 120 goats the Zakat is this, upon 121 goats, the Zakat is of two goats and this is upto 200 goats. When the goats become more than 200 in number, then the Zakat on them is of three goats and this is upto 300 goats. Upon 301 goats, the Zakat is of four goats and this is upto 400 goats. When they become more than 400, then on every 100 goats, the Zakat is of one goat. (Bokhari, Dar Qutni, Hakam, Abu Daud)

There is no difference of opinion in this respect.

v. Some other orders about the Zakat of Cattle:

According to the letter of the Holy Prophet and Hazrat Abu Bakar R.A. and from some other quotations, the following increased instructions are available about the Zakat of cattle.

a. Due to the fear of Zakat to bring together separate animals or to separate the together animals is not lawful.

The first condition is this that if two persons have forty goats, then under the thought that if

their goats remained separate then each one will have to give one goat as Zakat, so to mix both goats together and they will have to give one goat as Zakat.

The second condition is this that one person had got 130 goats then the Zakat collector may divide the same into two such parts that each part had more than forty goats so in this way he may be able to receive two goats as Zakat whereas if all the goats remained together, then he could receive only one goat as Zakat.

b. In Zakat, the medium size animals should be taken or given:

Neither the Zakat donor should sort out from his animals, the worthless kind (old, suffering and defective animals) as Zakat nor the collector should sort out firm kind of animals as Zakat with the exception that the donor may be ready to donate.

vi. The animals upon which there is no Zakat:

There is no Zakat on horses, mules and asses. Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that upon Muslims there was no Zakat on their horses and slaves. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

But if the horses and asses are for trade, then Zakat is obligatory on them.

All agree on this point with the exception of 'Zahiria'.

5. The find of concealed treasures and the Mines:

i. The definition of concealed treasures and mines.

The populace (most ancestors) consider difference between concealed treasures and mines. The

concealed treasures mean the things that were buried by the people prior to Islam and the mines mean that metals that were not buried by man but were naturally produced in the land. The reason for their difference between concealed treasures and mines is that both have been described together in the tradition but their order in each case is separate.

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that when the animal of some one is let loose and produced damage for the other person that was excusable.

If some person engages another person for mining on wages and the person is killed while mining, that is excusable.

And the Zakat on concealed treasures is 20 percent. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Ahmad).

ii. The prescribed stock for concealed treasures and mines and the rate of Zakat.

So far as the concealed treasure is concerned there is clear clarification in the tradition about it and the rate of Zakat is 20 percent as has been described before in the quotation by Hazrat Abu Hurraira R.A. but there is no mention of rate of Zakat on mines in the tradition.

Rabia bin Abdur Rehman has described this quotation from many narrators that the Holy Prophet granted mines to Bilal bin Haris Mazni R.A. at Qatal (The name of a place) and that were on the boundary of Fara'a (the name of a place). On these mines nothing was received with the exception of Zakat. (Abu Daud, Moota Imam Malik)

But Imam Shaafi states that this quotation is sent to another with a message and the believers in

traditions do not declare it as worthy of proof and then there is mention of grant of mines by the Holy Prophet.

Less than 30 percent of Zakat on the mines is not proved from the Holy Prophet.

Imam Baihaqi has also seconded the sayings of Imam Shaafi. There is no prescribed stock for concealed treasures and mines in the tradition. Therefore evidently there is no prescribed stock for the same but on every more or less quantity, the Zakat is necessary.

All agree on this point that for Zakat purposes on concealed treasures and Mines, there is no condition of expiry period of one year but the Zakat becomes as obligation on their find or turnout.

THE PAYMENT AND DISTRIBUTION OF ZAKAT

1. At once payment of Zakat is necessary after becoming a moral obligation:

Hazrat Aqba bin Haris R.A. quotes that he on one day offered the Asr prayers with the Holy Prophet.

After salutation he (the Holy Prophet) at once got up and went to his house. Then he came out and when observed that the people were worried, then declared that he remembered during the prayers that a piece of gold was lying in their house and he disliked that the night may fall and the piece of gold was lying as such with them. Therefore he had ordered for the distribution of the same. (Bokhari, Ahmad)

Hazrat Ayesha R.A. quotes that she had heard the Holy Prophet declaring the no Zakat coincided (met) from any wealth but killed the same that is to say that when the Zakat became a moral obligation that should be paid at once. (Bokhari, Masnad-i-Shaafi)

2. It is lawful to pay the Zakat in advance:

Hazrat Ali R.A. quotes that Hazrat Abbas R.A. enquired from the Holy Prophet to pay his Zakat in advance before the completion of the year and the Holy Prophet allowed him. (Abu Daud, Trimizy, Ahmad)

3. The distribution of Zakat is necessary at the place from where it was collected:

Most learned ancestors consider it necessary to distribute the Zakat at the place from where it was collected. To transfer the same to another place without reason is unpleasant but if it is in surplus at that place and is needed at another place then it is lawful to transfer the same.

Hazrat Abe Jahifa R.A. quotes that the Collector of Zakat appointed by the Holy Prophet came to them to receive Zakat. He received Zakat from their rich people and distributed the same among their destitute.

As he was an orphan boy, so a female camel was given to him. (Trimizy)

Hazrat Imran bin Hussain R.A. was sent as a collector to receive Zakat, when he came back then was asked about the finances. He replied that he was sent for finances so he received the same from where they used to receive in the days of the Holy Prophet and distributed the same there, where they used to distribute in the days of the Holy Prophet. (Abu Daud, Ibn-i-Maja)

But alongwith that this is also proved that the Collectors of the Holy Prophet used to bring the Zakat of other places to Madinah and the Holy Prophet used to distribute the same between the refugees and locals (Ansar).

Hazrat Abdullah bin Bilal Saqfi R.A. states from a quotation sent to another with a message that a certain person came to the Holy Prophet and requested that after his (Holy Prophet) demise, he will have to face death for each string and goat of Zakat (that is to say that his Collectors go and collect each string and goat from them and take the same to Madinah). The Holy Prophet declared that if this string and goat was not distributed among the poor and needy people of the refugees they should not have taken the same. (Nissai)

Umro bin Shoaib quotes that his father and he through his grandfather that the Holy Prophet had sent Maaz to Yemen (to collect Zakat and gifts for the poor). He remained there till the demise of the Holy Prophet. He came back in the days of caliphate of Hazrat Umar R.A. and he returned him back. He sent the 1/3 Zakat of the people for the first year to Hazrat Umar R.A. and he refused to take that and ordered that he had not sent him as collector of gifts or capitation tax and bring the

same but sent him to collect from the prosperous people and distribute the same among the needy. Hazrat Maaz R.A. replied that he had not sent any thing that could be utilized there. In the second year Hazrat Maaz R.A. sent half the Zakat and then again an altercation took place between him and Hazrat Umar R.A.

In the third year Hazrat Maaz R.A. remitted the full Zakat and again an altercation took place between him and Hazrat Umar R.A.

4. The supplication at the time of distribution of Zakat:

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that when ye pay the Zakat, do not forget the reward of the same. The reward is that ye should say,

“Oh, Allah! make it as profitable and not as a penalty”.
This tradition is weak.

5. The supplication at the time of receipt of Zakat:

Hazrat Abdullah bin Abe Aufi R.A. quotes that when the Holy Prophet received any sacrifice or gifts for the poor (Zakat as a Divine Command or a voluntary gift) then declared,

“Oh, Allah! Bless the such person or home”. (Bokhari, Muslim)

6. The disbursement of Zakat:

Eight kind of people have right to receive Zakat. They have been mentioned in the following verse of the Holy Quran.

“The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarers”. (Altauba: Repentance : 60)

We mention below each of them separately.

a-b. The poor and the needy (miserable):

Both these words have nearly the same meaning and each can be applied to the other.

The Holy Prophet had defined the needy in these words.

“The needy is the person who does not have finances to fulfil his needs and even cannot be recognized to be helped and even does not ask people for help”. (Bokhari, Muslim)

What is that limit of a wealthy person after which he is not deserved to receive Zakat? In this respect there are many traditions which are described below: -

1. Hazrat Abu Saeed R.A. quotes that the Holy Prophet did declare that any person who begged although he had got one auqia silver (10 ½ Tolas of Silver or its price). Then he begged with torment that has been scorned by the Holy Quran. (Ahmad, Abu Daud, Nissai)
2. Hazrat Sahel bin Hanzala R.A. quotes that the Holy Prophet did declare that the person who begged although he had got the thing that made him a wealthy person was like as if he collected the burning charcoal of hell.

The companions of the Holy Prophet enquired.

“Oh, the messenger of Allah! What is that thing that made him a wealthy person?” He declared that was who had either his midday meals or night meals. In another quotation, the word is and instead of or. (Ahmad, Abu Daud)

3. Hazrat Abdullah bin Masood R.A quotes that the Holy Prophet did declare that the person who begged although he had got the thing that made him a wealthy person, then his begged sacrifice will appear as a proof of scratch on his face on the day of general resurrection. The

companions of the Holy Prophet enquired "Oh, the messenger of Allah! What was that thing that made him a wealthy person?"

He declared that if he had got fifty Dirhams (13 ½ tolas of silver or gold equal to same in value) (Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Ahmad)

Many believers in traditions have talked on this tradition as a proof.

Many traditions are proved from the Holy Prophet regarding scorning of begging and asking, we mention below two of them.

1. Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that the person who begged from the people in order to increase his wealth, he was asking for burning charcoal of fire. He had got the option to collect much or less quantity of the same. (Muslim, Ahmad, Ibn-i-Maja)
2. Hazrat Abu Hurraira R.A. also quotes that he heard the Holy Prophet declaring that if some one among ye went to the forest in the morning and brought a load of wood cuttings on his back and sacrificed and distributed the money after selling the same and was not in need of any thing from the people then he was better than he begged from some one, whether he got or not. (Bokhari, Muslim)

But if some one gets some goods or money without begging, then he should accept the same.

Hazrat Ibn-i-Umar R.A. quotes that the Holy Prophet used to give him some goods and he used to say the Holy Prophet to give the same

to the more needy person than him. He (The Holy Prophet) declared to accept the same. If thou received such goods or money that thou were neither after the same and nor were begging the same, then accept the same and the goods that were not found by thee, donot go after the same. (Bokhari, Muslim)

These instructions are for a begging person but for the donor, he should act with a good opinion.

Hazrat Hassan R.A. quotes that the Holy Prophet did declare that this was the right of the begging person that he may come while riding on a horse. (Ahmad Abu Daud)

c. The Collectors:

(The people deputed to collect the sacrifices – Gifts for the poor).

The people appointed to receive the sacrifices and to take care of the received goods and to take account of the same and for distribution of the same, their wages can be paid through the sacrifices whether such people may not be poor and needy (miserable).

Basar bin Saeed R.A. quotes that Hazrat Abdullah bin Saadi Maliki R.A. describes that he was appointed by Hazrat Umar R.A. to receive the sacrifices and when he disengaged himself from that job, he handed over the goods (money) to Hazrat Umar R.A. He ordered that he should be paid the wages. He submitted that he worked for Allah Almighty. He ordered that he should accept the same whatever was given to him for this reason that he (Hazrat Umar R.A.) had worked on this job in the days of the Holy Prophet.

When he (The Holy Prophet) wanted to pay him wages, he said the same words which thou had said. Upon this the Holy Prophet declared to him, that if some thing was given to him without asking then accept the same and enjoy (eating) and give in charity out of the same. (Bokhari, Muslim)

Hazrat Abu Saeed R.A. quotes that the Holy Prophet did declare that taking of Zakat by a rich person is not lawful but five kinds of rich persons can take the same.

One who is deputed on this Job.

Secondly, the one who had purchased the same with his wealth. Thirdly, the one who is a debtor.

Fourthly, the one who is fighting in the way of Allah and fifthly, the one who is given as an offering by a beggar after taking the same as Zakat. (Ahmad, Abu Daud, Ibn-i-Maja, Hakam)

Although, the Holy Prophet forbade the same for himself and his family members (Bani Hashim) and declared it unlawful to take Zakat as this head of account.

Fazal, the son of Abbas R.A and Mutalab, the grandson of his brother came to the Holy Prophet and one of them requested to the Holy Prophet.

“Oh, the Prophet of Allah! that they have come to thee for appointment as Collector of Sacrifices in order to gain some benefit (wages) as other people gain and whatever sacrifice and charity the people contribute, they will also contribute the same”. He declared that the sacrifice was neither lawful for Muhammad nor his family members as the wealth was for the people. (Ahmad, Muslim)

d. Reconciling the hearts – The people whose reconciliation of the hearts is intended.

Reconciling of the hearts means soothing the mind. It is lawful to give Zakat both to Muslims and infidels on this head of account.

Many traditions are proved in this respect and only two are mentioned below.

1. Hazrat Umro bin Taghlib R.A. quotes that some goods or slaves came to the Holy Prophet and he gifted the same to some people while left the other. After that he received information that the people who were left over were annoyed. Upon this he delivered a sermon and after praise and applause of Allah declared by an oath that he gave to one person and left the other. The left over person was much dearer to him than the other.

In fact he gave to such people who felt uneasiness and restlessness in their hearts and about the people whom he did not give, in fact he felt in their hearts contentment and goodness sufficient for them. Umro bin Taghlib R.A. was among such people.

(After that the narrator – Hazrat Umro bin Taghlib says) An oath by Allah! After this sayings of the Holy Prophet if red camels were given to him, he disliked the same. (Ahmad, Bokhari)

2. Hazrat Anas R.A. quotes that whatever thing was demanded from the Holy Prophet for the sake of Islam, he gave. Once a person came to him then he ordered to give him many goats from the Zakat stock that was between two mountains, then that person returned towards

his tribe and said to the people, "Oh, people! Become Muslims as Muhammad donates like the person who had no fear of starvation". (Ahmad)

e. To free the necks – slaves.

(To free the slaves or to free them after paying ransom).

There are two conditions to free the slaves. One is to help the slaves in getting freedom. 'Makatib' means that slave who had an agreement with his master (owner) that if he paid so much amount, then he will be set free. The second is to purchase the slave and set him free. In both these conditions the virtue of spending is proved from the Holy Prophet.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that there were three persons and to help them is the right of Allah (Allah definitely helps them).

One who is fighting in the way of Allah.

Secondly that slave who wanted to pay his ransom and thirdly that person who marries in order to remain chaste. (Trimizy, Ahmad, Nissai, Ibn-i-Maja)

f. In helping the debtors:

'Gharmein' means those debtors that if they pay off the whole debt with their money may become beggars and begging becomes lawful for them.

Hazrat Anas R.A. quotes that the Holy Prophet did declare that begging was lawful for only three kind of persons.

That beggar who due to his poverty has been levelled to the ground.

That person who is too much in debt. that person whose relative or friend murdered a person and he took the responsibility to pay the blood money (the fine paid for murder) on his behalf. (Ahmad, Abu Daud)

Hazrat Abu Saeed R.A. quotes that a person bought some fruits in the days of the Holy Prophet and due to same was overtaken by misery. His debt increased too much. The Holy Prophet told the people to give him sacrifices. The people gave him sacrifices and that was not too much to pay off his debts. Upon this the Holy Prophet told his creditors to take whatever was being paid to them and besides that he had nothing to pay. (Muslim)

g. 'Fi Sabil Ullah' – In the way of Allah:

In the way of Allah' has been generally mentioned in the Holy Quran. But the ancestors of the populace take it as religious war waged by Muslims in the way of Allah and the war against infidels in which the Holy Prophet himself took part.

Hazrat Abu Saeed R.A. quotes that the Holy Prophet did declare that taking of Zakat by a rich person was not lawful but five kinds of rich persons can take Zakat.

One who is deputed on this Job.

Secondly, the one who had purchased the same with his wealth.

Thirdly, the one who is a debtor.

Fourthly, the one who is fighting in the way of Allah and fifthly, the one who is given as an offering by a needy after taking the same as Zakat and gifts the same to a rich person. (Abu Daud, Ibn-i-Maja, Ahmad, Malik, Baihaqi, Hakam)

In some traditions Hajj has been described as 'in the way of Allah'.

Hazrat Ibn-ul-A'as Khazai R.A. quotes that the Holy Prophet provided them for riding for Hajj journey Zakat camels. (Masnad-i-Ahmad, Bokhari)

Hazrat Umme Muaqal R.A. quotes that on the occasion of last Hajj by the Holy Prophet, they had a camel. Her Husband Abu Muaqal R.A. sacrificed the same in the way of Allah. The disease overtook them and Abu Muaqal R.A. expired. When the Holy Prophet disengaged himself from the Hajj and came back to Madinah then she went to him. He enquired from her, Oh, Umme Muaqal! Why she did not go with them for Hajj? She replied that they were ready when Abu Muaqal expired and they had got a camel on whom they used to travel for Hajj but Abu Muaqal R.A. left a will at the time of his death that the camel was a sacrifice 'in the way of Allah'. He (the Holy Prophet) declared that why she did not travel on that for Hajj as Hajj is also among 'in the way of Allah'. (Abu Daud)

But this quotation is weak regarding proof, therefore most learned persons among the ancestors consider that Zakat cannot be given for Hajj and Umra.

h. Ibn-us-Sabil (A Traveller):

The traveller may be a rich person even then it is lawful for him to take Zakat.

In the above mentioned tradition by Hazrat Abu Saeed R.A. the words in the quotation are:

That it is not lawful for a rich person to take Zakat but in the way of Allah or for a traveller or that thine neighbour may be a beggar, if he gets Zakat, he may gift to thee or may arrange a feast for thee. (Abu Daud)

7. Is it necessary to distribute the Zakat in all expenses?

In the Quran, the expenses of Zakat have been mentioned together but this is not necessary to distribute the Zakat in all expenses but it is lawful to distribute the same in one or some expenses and if it is possible to distribute the same in all expenses, then it is preferable.

When Hazrat Ma'az R.A. sent the goods of Zakat to the Holy Prophet from Yemen, then he distributed all the goods among the people for reconciling the hearts. Then again the goods arrived and were distributed among the debtors. One companion Qabisa bin Mukhariq R.A. had taken the responsibility to pay the blood money of a murdered person. The Holy Prophet said to him, "Oh, Qabisa, wait! When some gifts for the poor arrive, then he will order to pay you".

Similarly, the Holy Prophet said to another companion. Salma bin Zohar R.A. to go to the said tribe of Bani Zareeq and say to them to give their Zakat to Thee.

8. The persons for whom taking of Zakat is forbidden:

a-b. Wealthy persons and healthy persons who can earn their livelihood:

The wealthy persons and wealth have been mentioned under the head, the poor and the needy (miserable).

Taking of Zakat by a healthy person who can earn his livelihood is forbidden as for a wealthy person. Hazrat Abdullah bin Iddi Khayar R.A. quotes that two persons told him that on the occasion of the last Haj by the Holy Prophet, they met him and he was distributing sacrifices (Zakat). They too requested him and he glanced at them. He found them healthy and strong and declared that if they wanted he can give them but understand that in these sacrifices there was no share of a wealthy person and a healthy.

and strong person who can earn his livelihood. (Abu Daud, Nissai)

c. The family of the Holy Prophet and his freed bondsmen (Servants):

To take Zakat for the family members of the Holy Prophet is forbidden. There is no difference of opinion in this respect.

Hazrat Abu Hurraira R.A. quotes that Hazrat Hassan R.A. took a fruit from the sacrificial fruits and began to eat the same. Then the Holy Prophet ordered him to spit out. Did he not know that they do not take sacrifices? (Bokhari, Muslim)

In another quotation it is mentioned that the Holy Prophet did declare that sacrifice was not lawful for the family of Muhammad as the wealth was for the people. (Muslim)

9. Taking of Zakat is forbidden for the free slaves and their children of the family of the Holy Prophet.

Hazrat Abu Rafih R.A., the freed slave by the Holy Prophet quotes that the Holy Prophet sent a person from the tribe of Bani Makhzoom to collect sacrifices. That person said to him to accompany him so that he may get share in the collections alongwith him.

He replied that let him enquire about that from the Holy Prophet. So he went and enquired from him (The Holy Prophet). He declared that sacrifices were not lawful for them as freed slaves of the people were among them. (Abu Daud, Trimizy, Nissai, Ahmad, Ibn-i-Khazeema, Ibn-ii-Habban)

But taking of Zakat for the freed slaves of the wives of the family of the Holy Prophet is not forbidden. Hazrat Jawaria R.A. quotes that the Holy Prophet entered the house and enquired if some thing for eating was available in the house?

She replied that nothing was available but certainly one thigh of a goat was there that was sent by her freed bonds woman that was given to her as a sacrifice and she gifted the same to her. He declared to bring the same as it had reached where it should reach. (Muslim Ahmad)

Even the tradition guides that for the people, the taking of sacrifice is forbidden, it is lawful for them to eat the same when that was given to a deserving person as a sacrifice and he offered the same as a gift or present.

There is no difference of opinion in this respect. In the tradition Zakat has been absolutely forbidden for the family of the Holy Prophet, therefore it is unlawful to accept the Zakat of each other. The authorities in religious matters differ in this respect that whether the family of the Holy Prophet is forbidden to take the Divine Command sacrifice (Zakat) or taking of voluntary sacrifice is also unlawful.

a. Non Muslims:

All well informed persons have unanimity on this that Zakat cannot be given to non-Muslims. Zakat is the right of the Muslims as it is clearly mentioned in the tradition that Zakat will be collected from the wealthy Muslims and returned towards their poor.

Certainly the Zakat can be given to non-muslims on the account for reconciling their hearts. The voluntary sacrifice can also be given to them.

Hazrat Ismaa R.A. quotes that her mother came to her and she used to help her financially in the days of Quresh before the dawn of Islam. She enquired from the Holy Prophet Oh, the messenger of Allah! That her mother had come to her and she was an idolator and disliked Islam. Can she be helped like treating ones own relatives well? He declared to treat her well. (Abu Daud, Bokhari, Muslim)

b. Wife:

All well informed persons also have unanimity on this that a husband cannot give Zakat to his wife as the expenditure on her maintenance and needs is his obligation.

c. The Parents and off-springs:

All well informed persons also have unanimity on this that Zakat cannot be given to parents and their parents and to off-spring (boys and girls) and their off-springs as the expenditure on their maintenance is the obligation of the man.

10. The people who are considered prominent in payment of Zakat and Sacrifices as compared with others:**a. The husband:**

Hazrat Zainab R.A. wife of Hazrat Abdullah bin Masood R.A. quotes that once the Holy Prophet declared to the women, "Oh, women! Pay sacrifices whether the same may be from the ornaments". She came back home and said to her husband, Hazrat Abdullah bin Masood R.A. that he was a penniless person and the Holy Prophet had ordered them to pay the sacrifices. She requested him to go to the Holy Prophet and enquire from him that if she gave sacrifice to him, then will that be accepted?

If the same was not acceptable then she may give the same to some other people. Upon this Hazrat Abdullah bin Masood R.A. said to her to go herself and enquire about the same. For this reason she went and observed that a woman from the locals (Ansar) was already present there and her need was similar to that of her. They hesitated to appear before the Holy Prophet for asking. In the meantime Hazrat Bilal R.A. came out and they said to him to inform the Holy Prophet that two women

were present at the door and were enquiring that whether their sacrifices paid to their husbands and to some other orphan children under their support would be acceptable and further asked him not to disclose their identity. Hazrat Bilal R.A. went inside and put their problem before the Holy Prophet. The Holy Prophet enquired about their identity. Hazrat Bilal R.A. replied that one woman was among the locals (Ansar) and the other was Zainab R.A. He enquired which Zainab? Hazrat Bilal R.A. replied, Zainab wife of Abdullah bin Masood R.A. He (The Holy Prophet) then declared that they had got two awards, one of the relationship and second of the sacrifice. (Bokhari, Muslim)

In this event the sacrifice means the Divine Command Zakat and is supported by that request of Hazrat Zainab R.A. and the Ansar woman that whether their sacrifice will be reckoned or not by paying to their husbands?

b. Relatives other than parents and children:

Hazrat Salman bin Aamar R.A. quotes that the Holy Prophet did declare that to give sacrifice to a humble person was sacrifice and to give sacrifice to a humble relative was sacrifice and treating ones own relatives well. (Ahmad, Trimizy, Ibn-i-Maja)

Imam Abu Yousaf states that the Holy Prophet did declare that the most excellent sacrifice was which is given to some penniless relative. (Masnad-i-Imam Ahmad)

11. To get the favour of a person by paying him Zakat or voluntary sacrifice:

Mostly the learned persons of the ancestors have declared it unpleasant to get the favour of a person by paying him Zakat or some thing as voluntary sacrifice.

Hazrat Abdullah bin Umar R.A. quotes that Hazrat Umar R.A. sacrificed a horse in the way of Allah then witnessed that the horse was being sold. He wanted to purchase the same and enquired about it from the Holy Prophet. The Holy Prophet declared, "Oh, Umar! Do not return back the sacrifice". (Bokhari, Muslim Ahmad, Abu Daud, Trimizi, Nissai, Ibn-i-Maja)

In another quotation of Bokhari and Muslim there is that the Holy Prophet said to Hazrat Umar R.A. "Do not return your sacrifice, for the person who returns his sacrifice is like the person who returns his vomiting".

This prohibition will be applicable as a dislike instead of honour because the Holy Prophet had commanded in another tradition that the sacrifice was not lawful for a rich person but under five forms. One form out of these was that the man may buy the sacrificial thing from his goods.

Likewise Hazrat Ibn-i-Umar R.A. (who has quoted the above mentioned tradition) acted accordingly that if he bought a thing that he had sacrificed then he did not keep the same with him but immediately again sacrificed the same. (Bokhari)

12. To get in heritage after giving Zakat or voluntary sacrifice:

If some person gives something as Zakat or voluntary sacrifice and again gets the same thing in heritage, then to accept the same is lawful for him.

One woman came to the Holy Prophet and submitted that she had given to her mother a slave girl as a sacrifice. Then her mother died and left that slave girl. The Holy Prophet declared that she got her compensation and received the slave girl in heritage. (Muslim, Ahmad, Abu Daud, Trimizi, Nissai, Ibn-i-Maja)

All agree in this regard.

13. If the Zakat is paid to a non deserving person by mistake?

Hazrat Ma'an bin Yazid R.A. quotes that his father took some Dinars for gifts to the poor and paid them to a person in the mosque. Then he (Ma'an) came and took that Dinars back and came to his father and he said that he never intended to give to him. This matter was taken before the Holy Prophet for a decision. The Holy Prophet then declared to his father, Oh, Yazid! That he got according to his intention and declared to him, Oh Ma'an! That he got according to his intention. (Bokhari, Ahmad)

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that a certain person said that tonight he will pay sacrifice. Therefore he went out of his house with the sacrifice and paid it to a thief. The people were talking in the morning that the sacrifice was paid to a thief. That person said, Oh, Allah! All praise in for Thee, that again tonight he will pay sacrifice. Then he went out with the sacrifice and paid the same to a sinful woman. The people were talking again in the morning that the sacrifice was paid tonight to a sinful woman. The person said, Oh, Allah! All praise is for Thee, then again tonight he will pay sacrifice. Then he went out with the sacrifice and paid the same to a wealthy person. The people were talking again in the morning that the sacrifice was paid tonight to a wealthy person. That person said, Oh, Allah! All praise is for Thee (again he had mistaken) The sacrifice was paid to a thief, sinful woman and a wealthy person. Then that person was told by a dream that his sacrifice to the thief was accepted perhaps he may leave theft and that his sacrifice to the sinful woman was also accepted perhaps she may leave her sinful ways and his sacrifice to a wealthy person was also accepted perhaps he may get warning and start paying his wealth in the way of Allah. (Bokhari, Muslim, Ahmad Nissai)

From both these traditions this thing is not clear. The word sacrifice means only voluntary sacrifice or also include the Divine Command Zakat.

Therefore what Imam Bokhari has stated in many of the traditions has been stated with the desire to understand a thing, not given any conclusive opinion.

14. To pay the Zakat publicly is most excellent.

To pay the Zakat publicly or by concealing is **La wilai**

The Holy Quran mentions:

“If ye publish your alms giving, it is well, but if ye hide it and give it to the poor, it will be better for you”. Al-Baqra: The Cow: 271)

But Imam Tibri and others have copied unanimously the learned persons of the ancestors that it is better to give Zakat and voluntary sacrifice in a hidden way.

Many traditions are proved regarding concealment of voluntary sacrifice, a few of them will be mentioned in the chapter of voluntary sacrifices.

SACRIFICE (GIFTS TO THE POOR) OF FITAR

(Alms given on Eid-ul-Fitar day)

The word of Fitar is from Aftar (finishing a fast).

The Sacrifice of Fitar is also called Zakat of fitar. That is given after the completion of Ramdhan (Muslim month of fasting). The order for it was given for the first time two days before Eid in the year 2 AH.

1. Order:

The Sacrifice of fitar is considered by the ancestors of the populace as obligatory (meaning Divine Command). Hazrat Ibn-i-Umar R.A. quotes that the Holy Prophet ordered to pay one Saa (weight) of dates or one Saa of barley as sacrifice of fitar for every slave and freeman, man and woman, for old and young (including infants) muslim as a moral obligation. (Bokhari, Muslim, Abu Daud, Nissai, Trimizy, Ibn-i-Maja, Ahmad)

2. Wisdom:

The wisdom of the sacrifice of fitar has been described in the following tradition.

Hazrat Abdullah bin Abbas R.A. quotes that the Holy Prophet declared the sacrifice of fitar was an obligation so that the fasting person may become pure from needless and unsuitable kind of affairs and the poor and humble people get on Eid day plentiful meals that who paid before the Eid prayer, then is an acceptable sacrifice and who paid after the Eid prayer then that is a sacrifice among the sacrifices. (Abu Daud, Ibn-i-Maja, Dar Qutni)

3. The Sacrifice of fitar is an obligation for whom?

The populace consider the sacrifice of fitar as an obligation for every muslim whether he may be a freeman or

slave, man or woman, young (including infants) and old, rich or poor. Hazrat Ibn-i-Umar R.A. quotes that the Holy Prophet had made obligatory one Saa of dates or one Saa of barley as sacrifice of fitar for every slave and freeman, man or woman, young and old muslim. (Bokhari, Muslim, Abu Daud, Tirmizy, Nissai, Ibn-i-Maja)

This is a general order and there is no condition of any wealth. Evidently it is an obligation for every Muslim whether he may be rich or poor. The sacrifice of fitar is obligatory.

4. The quantity of the sacrifice of Fitar:

There is no difference of opinion that other than wheat, the quantity of the sacrifice of fitar is one Saa per person as has been described in the above tradition of Hazrat Ibn-i-Umar R.A. that the Holy Prophet had made obligatory one Saa (One Iraqi Saa is of eight Ratals. One ratal is approximately of 225 grammes and One Saa is approximately of 1800 grammes or 1.800 Kilogrammes (approximately 4 Seers) of dates or one Saa of barley as sacrifice of fitar for every slave and freeman, man and woman, young and old Muslim.

No definite tradition is proved from the Holy Prophet regarding quantity of wheat as sacrifice of fitar about the perfection of which all may agree.

But many authenticated and sent to another with a message quotations are available from the Holy Prophet in which he declared the quantity of the sacrifice of fitar for wheat as half Saa.

When in the days of the companions of the Holy Prophet, the wheat production increased then many companions had the opinion that half a Saa of wheat can be successor to one Saa of barley.

Right deeds about the opinion are available from Hazrat Usman R.A., Hazrat Abu Hurraira R.A., Hazrat Jabir R.A., Hazrat Abdullah bin Abbas R.A., Hazrat Abdullah bin Zubair R.A., Hazrat Ismaa daughter of Hazrat Abu Bakar R.A.

Hazrat Ibn-i-Umar R.A. quotes that the Holy Prophet made it obligation as one Saa of dates or one Saa of barley as sacrifice of fitar, then the people (companions of the Holy Prophet) had at their discretion half Saa. (Bokhari, Muslim)

There is another quotation by Hazrat Ibn-i-Umar R.A. that in the days of the Holy Prophet, the people who used to give one Saa of dates, dried grapes or cheese as sacrifice of fitar and in the days of Hazrat Umar R.A. when the wheat production increased then these things were replaced by them by half a Saa of wheat as sacrifice of fitar. (Abu Daud)

But certain companions (such as Abdullah bin Umar R.A and Abu Saeed Khudri R.A) did not agree with this opinion.

Hazrat Abu Saeed R.A quotes that in the days of the Holy Prophet they used to give one Saa (per person) of dates or barley or dried grapes or cheese as sacrifice of fitar. It remained so till the days of Maavia R.A (when he became caliph). He came to them in Madinah and said that in his opinion half a Saa of Syrian wheat can be equal to one Saa of dates. The people (The companions of the Holy Prophet) opted this opinion. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Ahmad)

In other books of tradition other than Sahih Bokhari there are additional words "but Hazrat Abu Saeed R.A said that he will be paying one Saa of sacrifice of fitar as he paid before."

In a quotation of Sahih Bokhari these words are additional and their meals consisted of barley, dried grapes, cheese and dates.

5. What things should be paid in the sacrifice of fitar?

In different traditions these things have been mentioned to be given in the sacrifice of fitar. Wheat, barley, dates, dried grapes, flour and barley flour.

6. The time when sacrifice of fitar becomes obligatory:

All agreed on this point that the sacrifice of fitar became obligatory at the end of fasting month of Ramdhan because

Hazrat Ibn-i-Umar R.A quotes that the Holy Prophet declared Zakat of fītar (Zakat of completion of Ramdhan) as an obligation but there is difference of opinion in the fixation of its time.

7. The time for paying the sacrifice of fītar:

This is desirable to pay the sacrifice of fītar on Eid day after the morning prayers (Fajar) before going to the Eid-Gah (A place or a mosque where Muslims assemble for prayers on Eid day.)

Hazrat Ibn-i-Umar R.A quotes that the Holy Prophet ordered them to pay the sacrifice of fītar before the going of the people towards Eid-Gah. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ahmad)

This order may be taken as applicable, the performance of which is meritorious but the omission of it is not an offence because Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet did declare that he who paid this Zakat (sacrifice of fītar) before the Eid prayer, then was an acceptable sacrifice and who paid after the Eid prayer then that was a sacrifice among the sacrifices. (Abu Daud, Ibn-i-Maja, Hakam, Dar Qutni)

According to this tradition although it is perfect to pay the sacrifice of fītar after the prayers but is unpleasant.

8. To pay the sacrifice of fītar in advance:

The sacrifice of fītar becomes obligatory at the end of Ramdhan as has been described before but it is lawful to pay it in advance.

Hazrat Ibn-i-Umar R.A quotes that the Holy Prophet declared the sacrifice of fītar obligatory at the end of Ramdhan and the people used to pay this sacrifice one or two days before Eid. (Bokhari)

9. Expenses of the sacrifice of fitar:

The expenses of the sacrifice of fitar are those which are of Zakat but it is most excellent to pay the same to beggars, poor and needy.

Hazrat Ibn-i-Umar R.A quotes that the Holy Prophet declared the sacrifice of fitar as an obligation and said to make them (the receivers) rich on this day. (Baihaqi, Dar Qutni)

VOLUNTARY SACRIFICE

(A voluntary act of religion)

1. Perfection:

In both the Quran and tradition, the perfection of the sacrifice has been described and its temptation has been given. We copy below only two verses of the Quran and three traditions.

- i. The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which groweth seven ears, in every ear a hundred grains. Allah giveth increase manifold to whom He will. Allah is All-Embracing, All-Knowing. (Albaqra : The Cow : 261)
- ii. Ye will not attain unto piety until ye spend of that which ye love. And whatsoever ye spend, Allah is aware thereof. (Al-Imran : The family of Imran : 92)

Hazrat Ibn-i-Masood R.A quotes that the Holy Prophet did declare that jealousy can only take place on two things, one upon the person whom Allah had given wealth and gave him Divine guidance to spend the same in His way.

Secondly that person whom Allah had given wisdom (to understand religion) and decided among the people according to same and taught same to others. (Bokhari, Muslim)

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that not a single day passed by among the people but two angels descend, one among them said, Oh, Allah! Bless the same with noble children who spent in Thine way, while the other said, Oh, Allah! Bless the miser with such children who may destroy his wealth. (Bokhari, Muslim)

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that no sacrifice had ever decreased any wealth and nobody did beg any pardon from Allah but He increased his

honour and nobody did adopt any way of hospitality but Allah granted him elevation. (Muslim)

2. Different forms of voluntary sacrifice:

There is no fixed form of sacrifice but it can have many forms.

- i. Hazrat Abu Moosa Ashaari R.A quotes that the Holy Prophet did declare that there was sacrifice on every Muslim. He requested, Oh, the messenger of Allah! that he who had nothing, he declared that he should work by hand in order to gain benefit for himself and should also pay sacrifice. He again requested that if he could not do so? He declared that he should give support to some depending and miserable person. He again requested that if he could not do so? He declared that he should order for goodness or justice. He requested that if he could not do so? He declared that he should refrain from wickedness and his this habit was a sacrifice. (Bokhari, Ahmad)
- ii. Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that smooth talk was a sacrifice and every step that a person took while going to the mosque for prayers was a sacrifice. (Muslim, Ahmad)
- iii. Hazrat Jabir R.A quotes that the Holy Prophet did declare that every noble deed was a sacrifice and one noble deed was to meet your brother having a cheerful appearance and to put water in his bucket that ye had drawn. (Ahmad, Trimizy, Hakam)
- iv. Hazrat Baraida Aslami R.A quotes that he heard the Holy Prophet declaring that there were 360 joints in human body and it was necessary for him to give sacrifice for every joint. The companions requested, Oh, the messenger of Allah! Who can do so? He

declared that if some nasal secretion was lying on the floor of the mosque, then cover the same or if some thing that caused trouble was lying on the way then remove the same and this was also a sacrifice. If ye cannot do so then two rakats of Chasht (The time between sunrise and the meridian) were sufficient for thee. (Ahmad)

- v. Hazrat Abu Zar R.A. quotes that he requested the Holy Prophet that from where he should pay sacrifice that he had no goods (wealth). He declared that this was from the doors of sacrifice that he should say, Allah-O-Akbar – Allah is Great, Subhan Ullah – Allah be praised Alhamad-o-illallah – All praise is for Allah, La ila ha illallah – There is no God except Allah, Astaghfir Ullah – May Allah forgive, order for noble deeds, forbid wickedness, if some thing that caused trouble like thorn, bone or concrete to the people was lying on the way, then remove the same. Guide a blind person on the way, help some deaf and dumb in understanding the talk. If ye find some person searching something and ye were aware of that, then guide him. Make haste to help a miserable and some one needing help. Lift some weak person with your arms and try to ease his difficulty. All these things were a sacrifice for yourself and even there was reward in the union with your wife. (Ahmad, Muslim)
- vi. Hazrat Jabir R.A. quotes that the Holy Prophet did declare that even if a muslim planted a tree or crop and something was lost from the same or if some person or animal fed from the same then that was a sacrifice for him. (Bokhari)

3. To cause trouble or to speak of favours conferred after paying sacrifice:

After paying Zakat or sacrifice to a certain person, then causing trouble or speaking of favours conferred on him, the sacrifice is nullified.

Allah Almighty Commands:

“Oh, ye who believe! Render not vain your alms giving by reproach and injury”. (Al-Baqrah: The Cow: 264)

Hazrat Abu Zar R.A. quotes that the Holy Prophet did declare that there were such three persons that Allah will neither speak to them on the day of general resurrection nor will gaze at them and purify them. There will be a painful torment for them.

He requested, Oh, the messenger of Allah! Such people will be ruined and who were they? He declared the person speaking of favours conferred by him and the person who dragged along his cloth worn round the waist with pride and the person who sold his goods by administering a false oath. (Muslim)

4. The sacrifice of unlawful wealth (Goods):

If the sacrifice is of unlawful wealth then Allah will not accept the same. The Holy Prophet did declare, Oh, people! Allah is Pure and Holy. He accepted the pure things. Allah ordered the believers that He ordered the prophets. He commanded the prophets, Oh Prophets! Get pure things and act virtuously. He knoweth your actions and then commanded the believers, Oh, who you believe! Take the pure things that have been provided to you.

Then the Holy Prophet declared about a person who was on a long journey and was severely disturbed in mind and was choked with dust and he prayed while elevating his hands towards the sky. Oh, Allah! Oh, Allah! Although his eating and drinking was unlawful and his clothing were unlawful and

he was fed on unlawful diet, then how can his prayer be accepted? (Muslim)

5. The sacrifice by a woman out of her husband's wealth:

If the woman had the knowledge of the willingness of her husband then she can pay the sacrifice out of his wealth, otherwise not. Hazrat Ayesha R.A. quotes that the Holy Prophet did declare that if a woman spent out of the meals of her house without doing any loss then she had the reward of that spending and her husband had the reward of earning. Such reward was also for the trustee and nobody decreased the reward of each other. (Bokhari, Trimizy)

The book of Fasting (s)

(Kitab-us-Siyam)

THE PERFECTION OF FASTING AND KINDS THEREOF

As-Siyam or Saum (Fasting) means to refrain from eating and drinking anything. The Holy Quran mentions about Hazrat Maryam (May Allah be pleased with her) when she said that she had refrained from talking as an offering to keep quiet for Allah.

In the revealed law (Shariat) this means to refrain in specified time from specified things under particular conditions. (Noadi, Ibn-i-Hijar)

1. Perfection:

In respect of fast and a fasting person regarding perfection many traditions from the Holy Prophet are proved. Due to brevity we mention below four of these.

- i. Hazrat Sehal bin Saad R.A. quotes that the Holy Prophet did declare that paradise was a door whose name is 'Riyan' (freshness). (Bokhari, Muslim)

A call will be made on the day of general resurrection, 'where are the fasting persons?' When the last fasting person will enter, then this door will be closed.

- ii. Hazrat Abu Saeed R.A. quotes that the Holy Prophet did declare that the person who fasted in the way of Allah, due to him, Allah Almighty took his face 210 miles away from the torment of fire. (Bokhari, Muslim, Trimizy, Nissai, Ahmad, Ibn-i-Maja)

- iii. Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that Allah Almighty commanded that every action of son of Adam was for himself with the exception of fast which was for Allah and He will compensate for the same. The fast is a shield therefore when some one of you keeps a fast

should neither say any bad word nor make any noise and not say any word of imperfect knowledge. If some one uses bad words in his talk or quarrels with him, then he should say twice that he is fasting.

The Holy Prophet swore by Allah Almighty in whose hands was his life that the odour of the mouth of a fasting person on the day of general resurrection will be considered by Allah as having more fragrance than the fragrance of musk.

There are two glad tidings for a fasting person, one at that time when he finishes the fast at due time and second will be at that time when he will meet his Lord in a state of fast and He will be happy with him. (Ahmad, Muslim, Nissai)

This tradition has also been, mentioned in Bokhari and Abu Daud and according to their quotation the words are, Allah Almighty commands that he leaves his eating, drinking and completion of wish for Him therefore He will compensate him and the compensation of a noble deed is ten times.

- iv. Hazrat Abdullah bin Umro R.A. quotes that the Holy Prophet did declare that the fast and Quran will recommend the person on the day of general resurrection.

The fast will say, Oh, Lord! That he kept this person away from eating, drinking and completion of his wishes therefore his recommendations in this respect be accepted and the Quran will say, Oh, Lord! That he kept the person away from sleep at night therefore his recommendations in this respect be accepted. (Masnad-i-Imam Ahmad)

2. Kinds (of Fast):

There are four kinds of fast:

- i. Divine Command or Obligatory.
- ii. Voluntary or Desirable.
- iii. Unpleasant
- iv. Unlawful (Forbidden)

These are being discussed in detail on next pages of the book.

DIVINE COMMAND FASTS

The Divine Command fasts are of three kinds.

- i. Fasts of Ramdhan.
- ii. Fasts of Atonement.
- and iii. Fasts of an offering.

In this chapter we will describe problems of the fasts of Ramdhan.

The fasts of atonement and an offering will be described in a collateral way.

THE FASTS OF RAMDHAN

1. Order:

The fasts of Ramdhan are obligatory according to the Quran, Tradition and unanimity of the followers of the Holy Prophet.

Allah Almighty Commands:

“Oh, ye whose believe! Fasting is prescribed for you, even as it was prescribed for those before you”.
(Albaqrah. The Cow: 183)

“The month of Ramdhan in which was revealed the Quran, a guidance for mankind, and clear proofs of the guidance and the criterion (of right and wrong) and whosever of you is present let him fast the month”.
(Albaqrah: The Cow: 185)

The Holy Prophet declared that the foundation of Islam is based on five things:

- i. To give testimony that there is no God but Allah and Muhammad is His Prophet.
- ii. To establish the prayers.
- iii. To pay the Zakat (The poor due)

- iv. To fast in the month of Ramdhan.
- v. To go for Hajj to the house of Allah in case of competency.

2. The perfection of Ramdhan.

Hazrat Abu Hurraira R.A. quotes that once when the month of Ramdhan came, the Holy Prophet did declare that such a month of blessings had been over thrown upon them with shelter, the fasts of which had been made as a Divine Command the doors of the paradise were opened and the doors of the hell were closed and the devils were imprisoned.

There is a night in this month which is better than one thousand nights, the person who remained deprived of its goodness where as he remained deprived. (Ahmad, Nissai, Baihaqi)

Another quotation by Hazrat Abu Hurraira R.A. that the Holy Prophet did declare that the person who fasted, in the month of Ramdhan having faith and hope for its reward from Allah all his past sins will be forgiven. (Ahmad, Abu Daud, Ibn-i-Maja)

3. The number of days of Ramdhan:

There is unanimity that no Hijri (Arabic) month can be less than 29 days and more than 30 days. Hazrat Ibn-i-Ma'ar R.A. quotes that the Holy Prophet did declare that they were an illiterate nation and the month was like this and that and so on and after that the narrator of the tradition, Ibn-i-Harab turned his fingers for 29 and 30 times. (Bokhari, Muslim, Abu Daud, Ibn-i-Maja)

4. The beginning and ending of Ramdhan:

There is unanimity that the beginning and ending of Ramdhan will be done on the sighting of the moon. If the moon is sighted on the evening of 29th of Shaiban (Hijri month) then the next day will be first of Ramdhan and the fast will be kept on that day, otherwise the number of days of Shaiban will be counted as thirty and the fast will be kept on the next day.

whether the moon was sighted or not on 30th of Shaiban. If the sky was overcast on the 29th and the moon could not be sighted, then there will be no fast on the next day.

Similarly if the moon was sighted on the evening of 29th of Ramdhan, then the next day will be first of Shawal (Hijri month) and the Eid will be celebrated on that day. If the moon did not appear on that day or could not be sighted due to clouds, then the number of fasts will be completed as thirty and the Eid will fall on next day, whether the moon could be sighted or not on the 30th of Ramdhan.

Hazrat Ibn-i-Umar R.A. quotes that the Holy Prophet did declare that when you see the moon, then observe fast and when you see the moon, then terminate the fast. If there were clouds then take them into account. (Bokhari, Muslim, Nissai, Ibn-i-Maja)

In another quotation, there is that if there were clouds, then complete the fasts as thirty. (Bokhari)

Yet in another quotation, there is that if there were clouds, then count the fasts as thirty. (Muslim)

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that to fast on seeing and to finish on seeing the moon. If there were clouds then count the month of Shaiban as thirty. (Bokhari)

This tradition is also available in Muslim, and Sanad-i-Imam Ahmad and the word are, to take account of thirty fasts.

5. The testimony of how many persons is creditable in sighting the moon of Ramdhan and Eid?

If the moon of Ramdhan is sighted by a trustworthy Muslim, then his testimony will be considered as acceptable and the next day fast will be observed.

Hazrat Abdullah bin Umar R.A. quotes that the people tried to observe the moon but could not succeed and that he observed the moon and told the Holy Prophet that he had seen

the moon, the Holy Prophet kept the fast and ordered the people to do so. (Abu Daud, Hakam, Ibn-i-Habban)

Hazrat Abu Abbas R.A quotes that a Bedouin came and informed the Holy Prophet and he declared to him, did he give testimony that there is no God but Allah? He replied in affirmative and then again he asked him did he give testimony that Muhammad is the prophet of Allah? He again replied in affirmative. The Holy prophet then declared Oh, Bilal! Make the announcement to the people to keep a fast tomorrow. (Abu Daud Trimizy)

But for the moon of Shawwal (Eid) the testimony of atleast two trustworthy Muslim men is essential.

Rabie bin Harash quotes from one of the companions that in the days of the Holy Prophet the moon could not be sighted on the 29th of Ramdhan, then the people observed the 30th fast. In the morning two Bedouins came and gave testimony of sighting the moon at night then the Holy Prophet ordered the people to terminate their fast. (Ahmad, Abu Daud, Dar Qutni, Nissai)

6. If the moon is sighted at one place but not at another place:

If the moon is sighted at one place then it is essential for the people at another place to observe fast or in case of Eid moon to terminate the fasts became the Holy Prophet ordered generally to observe the fasts on the sighting of the moon and to terminate the fasts on the sight of the moon.

7. The supplication on sighting the moon.

Hazrat Talha bin Ubaid Ullah R.A quotes that when the Holy Prophet saw the Hilal (The crescent) of the first day, then declared:

“Oh, Allah! Rise this moon upon us as a token of peace, belief security and Islam.

Oh, Moon! My and Thine Lord is Allah. We pray before Him that this moon should be of guidance and welfare”.

8. What things are necessary for a fast?

Two things are necessary for a fast and if they are not there, then the fast will be nullified.

i. Intention:

The intention is necessary for every religious affair as has been discussed in the Chapter of ablution prayer and Zakat. The Holy Prophet commands that actions are with the intentions. (Bokhari)

The intention for a fast of Ramdhan, Atonment, destiny and an offering is necessary on every night before dawn or before that.

Hazrat Ibn-i-Umar R.A. quotes from Hazrat Hafsa R.A. that the Holy Prophet did declare that the person who had no intention of fast at dawn or before that then there was no fast for him. (Ahmad, Abu Daud, Trimizy, Ibn-i-Maja, Nissai, Ibn-i-Khazeema)

- ii. To refrain from eating and drinking and other actions with which the fast is broken from dawn till sunset. There is no difference of opinion in this respect.

Allah Almighty Commands:

“So hold intercourse with your wives and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn then strictly observe the fast till night fall”.

Albaqrah: The Cow: 187)

Hazrat Iddi bin Hatim R.A. quotes that the Holy Prophet did declare that distinction of white and black thread meant the darkness of night and brightness of day. (Bokhari, Muslim)

9. The fasts of Ramdhan are obligatory for whom?

There is unanimity that the fasts of Ramdhan are an obligation for every Muslim, wise, adult, healthy, stationed man and woman.

Allah Almighty Commands:

“And whatsoever of you is present let him fast for the month”.

10. The people for whom the fast is not obligatory.

An immature child, an insane person, a sick person, a traveller, a woman having menstrual course and discharge of blood of child birth, old men and women, the pregnant women and the suckling women. The fast is not obligatory on them. Out of these some are that, the fast is not obligatory, but it is desirable for them to fast. Some of them leave the fast but to keep the same after due time is necessary.

Some are allowed to leave the fast but either to keep after due time or to pay its ransom is necessary. We mention below each separately.

a. Immature Child:

The fast is neither obligatory on a child until having reached the age of maturity nor he is required to keep the same after due time.

Hazrat Ali R.A. quotes that the Holy Prophet did declare that three kind of persons whose offence was not worthy of interrogation, one an insane person until his insanity is removed, Second, a sleeping person until he awakes and thirdly, a child till he attains the age of maturity. (Ahmad, Abu Daud, Trimizy)

But if the child is in such an age that he can fast then it is desirable for him to fast and his guardian should persuade him to fast so that he may form a habit

Hazrat Rabie daughter of Moawiz R.A quotes that on the morning of Ashura (10th of Moharram – Hijri Month). The Holy Prophet ordered for an announcement to be made in the Ansar (Musalmans of Madinah) settlements that the person who had fasted before morning should complete his fast and the person who had not fasted in the morning, should fast for the rest of the day, so after that they used to fast on Ashura and the small children also observed fast. When they went to the mosque, they used to provide to the children, a toy made of wool to play with. When some child wept for want of eating then he was provided the toy, until there was time for the termination of the fast. (Bokhari, Muslim)

b. Insane Person:

The fast is not obligatory for an insane person and it is not proper for him to observe a fast. The mention of an insane person whose offence is not worthy of interrogation has been made in the above tradition as quoted by Hazrat Ali R.A.

c. The women having menstrual course and discharge of blood of child birth.

For the woman having the condition of menstrual course and discharge of blood of child birth is not lawful for her to observe a fast.

Certainly she is required to complete the number of fasts left after due time.

Hazrat Ayesha R.A. quotes that in the days of the Holy Prophet if they were in a state of menstrual course, were ordered to fast after due time but were not ordered to offer the prayers after due times. There is unanimity in this respect. (Bokhari, Muslim)

d. Old men or old women:

All the authorities in religious matters agree in this respect that if some man or woman gets so old and this becomes difficult for him / her to fast then he / she is allowed to leave the fast.

But in case of leaving the fast, if he can pay the ransom (daily meals for a miserable person) then it is necessary for him to pay the ransom or not? The populace having authority in religious matters (including Imam Abu Hanifa, Imam Shaafi, Imam Ahmad bin Hunbal and Imam Bokhari) consider it essential to pay the ransom. Although no clear order from the Holy Prophet is proved in this respect but Hazrat Ibn-i-Abbas R.A. says that the verse

“and for those who can afford it, there is a ransom: the feeding of a man in need”

Although is repealed for others but not for an old man or woman. He is allowed to leave the fast but it is necessary for him to pay the ransom. Likewise there is a quotation about Maaz bin Jabbal that he recited the verse:

“And whosoever of you is present let him fast the month” and said that Allah Almighty kept firm the fast of Ramdhan for healthy and stationed person and granted permission not to observe the fast to the sick and traveller and similarly from this verse is proved, the feeding of a man in need by an old man or woman who could not keep the fast. (Masnad-i-Imam Ahmad)

e. Pregnant and Suckling woman:

The pregnant and suckling woman is allowed to leave the fast subject to the fear of suffering her or her child or both due to fast.

Hazrat Anas bin Malik R.A. (not the famous Anas R.A bin Malik Ansari, an attendant of the Holy Prophet but another companion) quotes that the Holy Prophet did declare that Allah Almighty forgave half the prayer to the traveller and to pregnant and suckling woman traveller, the fast. (Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Ahmad)

But in case of leaving the fast is it necessary for her to keep the fasts left after due time or to pay the ransom or both? In this respect no order is proved from the Holy Prophet. There is difference of opinion among the authorities in religious matters.

f. A Sick person:

The sick person is allowed to leave the fast but afterwards it is necessary for him to keep the same after due time.

Allah Almighty Commands:

“And whosoever of you is sick or on a journey (let him fast the same) number of other days”.
 .(Albaqrah: The Cow)

This matter is agreed upon among the theologians that a sick person can leave a fast under the circumstances when there is danger of increase of disease and if there is no such danger of any damage then leaving the fast is not lawful.

Advantage:

All the four sects of religion agree upon that if some person is permanently suffering then there is no fast for him even after due time, but he should pay the ransom.

g. Traveller:

The traveller is allowed to leave the fast but afterwards it is necessary for him to keep the same

after due time and there is a definite mention of the same in the above quoted verse. Likewise this tradition of Hazrat Anas bin Malik R.A. has been mentioned before that the Holy Prophet did declare that Allah Almighty forgave the traveller half the prayer and the fast to traveller, pregnant and suckling woman. (Ahmad Daud, Trimizy, Nissai, Ibn-i-Maja, Ahmad)

It is both lawful in a journey to keep or not to keep a fast.

Hazrat Ayesha R.A. quotes that a companion, Hamza bin Umro Aslami R.A. used to keep too much fasts and he enquired from the Holy Prophet that should he keep the fast in a journey? The Holy Prophet declared that if he wanted to keep a fast, he should keep and if he did not want, then he should not. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

Likewise Hazrat Abu Saeed R.A. and Hazrat Jabir R.A. quote that they were in a journey along with the Holy Prophet and other people. Some of them kept the fast while the others did not. He neither rebuked the persons keeping the fast nor the others for not keeping the fast. (Muslim)

There is no difference of opinion in this respect. The only difference is that whether to keep or not to keep a fast is most excellent?

The populace (including Imam Abu Hanifa, Imam Malik, Imam Shaafi) consider that a person who could keep a fast in a journey and faced no difficulty, it is most excellent for him to fast.

This is lawful for a traveller to terminate the fast in the daytime inspite of having intended to fast at night.

Hazrat Jabir R.A. quotes that in the year of fall of Makkah, when the Holy Prophet went towards Makkah, then he fasted and the people also fasted alongwith him. (That is on any day in a journey) when they reached a place called 'Karah ghamim' then the Holy Prophet received information that the people were facing difficulty due to fast and were looking towards his action. After Asr prayers, he called for a cup to water and drank from that. The people were looking towards him. Some of them terminated their fast while the others did not. Then again he received information that inspite of hard conditions, some people were fasting. He then declared that these people were disobedient. (Muslim, Nissai, Trimizy)

Likewise Hazrat Abu Saeed R.A. quotes that once in a state of fast, the people were travelling with the Holy Prophet and he was riding on a mule and the people were on foot. The weather was of summer. While going they observed a tank full of rain water. The Holy Prophet asked the people to drink water from that tank. The people refused then he declared that he was not like them as he was at convenience as compared to them.

(He was riding while they were on foot)

The people even did not take water, upon this he got down from the cavalcade and took water after that the people also took water although the Holy Prophet did not want to take water (but he took water due to the people). (Ahmad)

But for the traveller, this permission is applicable only when he is in a journey and during the journey had made up intention at night to fast. If he is a stationed (resident) person and made up intention at night to fast and started journey in the day then the

populace (including Imam Abu Hanifa, Imam Malik, Imam Shaafi and Auzaie) consider that termination of fast is not lawful because the fast is such a Divine Worship whose order is different regarding journey and residence. Therefore when journey and residence happen to come together then like prayer the order of residence will overcome.

11. Keeping the fasts of Ramdhan after due time:

It is not necessary to keep the fasts of Ramdhan uninterruptedly after due time but can be kept uninterruptedly or separately. In the verse of the Holy Quran there is mention of completing the fasts in other days. There is no mention of keeping them continuously or separately. Both these conditions are lawful. Likewise Hazrat Ibn-i-Umar R.A. quotes that the Holy Prophet did declare that keeping the fasts of Ramdhan after due time was covered in both ways. One may keep them uninterruptedly or may keep them separately. (Dar Qutni)

There are many other traditions in this respect which have affirmed as a proof but they all are capable of argument.

12. Keeping the fasts after due time for a dead person:

If some person expires although there were fasts to be kept after due time against him, then according to the populace (including Imam Abu Hanifa and Imam Malik) his benefactor will not keep the fasts after due time although he will serve meals to the hunbal on his behalf.

Hazrat Abdullah bin Umar R.A. quotes that the Holy Prophet did declare that if a person expired and fasts of one month were his responsibility then meals to a humble person may be served for a month on his behalf. (Trimizy)

Likewise there is also a judicial decree by certain companions that the fasts cannot be kept after due time for a dead person. Hazrat Ibn-i-Abbas R.A. says that as a person

cannot say prayers on behalf of another person, Similarly the fasts cannot be kept on behalf of another person. (Nissai)

This was enquired from Hazrat Ayesha R.A that a certain woman expired where as fasts were her responsibility (then what should be done?) She replied that meals should be served on her behalf.

There is also a quotation from Hazrat Ayesha R.A. that she said not to fast on behalf of the dead but serve meals on their behalf.

(Baihaqi)

When this was enquired from Hazrat Abdullah bin Umar R.A. that can a person fast or pray on behalf of another person? He then replied that none can fast or pray on behalf of another person. (Moota Imam Malik)

Imam Malik says that he did not hear in Madina any companion or follower of the Holy Prophet saying that any other person can fast or pray for another person. (Moota Imam Malik)

THE DAYS WHEN FASTING IS PROHIBITED

1, 2. Eid-ul-Fitar and Eid-uz-Zoha:

There is unanimity that fasting on the day of Eid-ul-Fitar and Eid-uz-Zoha is prohibited whether the fast may be of an offering, voluntary or atonement or any other. (Noadi)

Hazrat Umar R.A. quotes that the Holy Prophet had forbidden from fasting on Eid-ul-Fitar because this was their break of the fasts of Ramdhan and on Eid-uz-Zoha, so that they may eat meat of their sacrifices. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Ahmad, Baihaqi)

Hazrat Abu Saeed Khudri R.A. quotes that the Holy Prophet forbade to fast on the day of Eid-ul-Fitar and Eid-uz-Zoha. (Bokhari, Muslim, Abu Daud, Trimizy, Baihaqi)

3. The Days of Tashriq:

The three days after Eid-uz-Zoha are known as days of tashriq that is 11th, 12th and 13th of Zil-Hajj (Hijri month).

The populace, companions, the followers of the Holy Prophet and authorities in religious matters consider it as forbidden to fast in these three days whether the fast may be of an offering or voluntary or atonement or any other.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet sent Abdullah bin Hazafa R.A. to announce all around Mina, not to fast in these three days (Days of tashriq) as the days were of eating, drinking and remembrance of Allah. (Ahmad, Dar Qutni)

4. Keeping of a voluntary fast by a woman in the presence of her husband without his permission:

The populace (including Imam Malik, Imam Shaafi and Imam Ahmad bin Hunbal) consider it unlawful of keeping a

voluntary fast by a woman in the presence of her husband without his permission.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that a woman should not keep a single fast in the presence of her husband without his permission with the exception of fasts of Ramdhan. (Ahmad, Bokhari, Muslim, Abu Daud, Baihaqi, Darmi)

5. The fasts of Wisal:

Wisal means to keep a continuous fast for day and night and not to take food a little before dawn during fasting and to avoid things to be eaten or breaking a fast. Most authorities in religious matters (including Imam Malik and Imam Shaafi) consider the fast of Wisal as unlawful. The Holy Prophet did practice Wisal for some time but forbade his followers from this. Many traditions in this respect are proved but due to brevity only one is being copied.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare for three times to keep out of the way of Wisal in the fast. The people replied "Oh, the prophet of Allah! You yourself practise Wisal". The Holy Prophet replied that they were not like him. He spends his night in such a way that his Allah feeds him. Therefore they should do the same work as they had got the strength for the same. (Bokhari, Muslim, Ahmad)

THE DAYS WHEN FASTING IS UNPLEASANT

1. Only the day of Friday:

The populace including Imam Shaafi, Imam Ahmad and general believers in traditions consider that fasting on Friday is unpleasant during the week but if a person fasts before or after that or some one is fasting according to his habit and the Friday falls in between them or the 10th of Muharram (Hijri month) or the day the Eid or other festival fell on Friday then in that case fasting on Friday is not unpleasant. Hazrat Abu Ayub Hijri R.A. quotes that on one Friday the Holy Prophet came to Hazrat Jawaria R.A. (the mother of the believers) and she was fasting on that day. He then enquired from her that was she fasting yesterday? She replied in negative He then again enquired from her that will she fast tomorrow? She replied in negative. He then said to her to finish the fast. (Bokhari, Abu Daud, Nissai, Ahmad)

Hazrat Jabir R.A. quotes that the Holy Prophet did declare that not to fast on Friday except to fast also a day before and a day after. (Bokhari, Muslim)

2. Only the day of Saturday:

The populace (including Imam Abu Hanifa, Imam Shaafi and Imam Ahmad bin Hunbal) consider that fasting only on Saturday is unpleasant. Hazrat Abdullah bin Bashir quotes through his sister Hazrat Samaa that the Holy Prophet did declare that not to fast on Saturday except that some Divine Command fast fell on that day and if some one found nothing to eat with the exception of a branch of shrub of grape or the peel of a tree, then he should chew the same. (Abu Daud, Trimizi, Nissai, Ibn-i-Maja, Ahmad, Baihaqi, Hakim, Librani, Ibn-i-Habban)

3. The day of doubt:

From the day of doubt means 30th of Shaiban. In case the moon was not seen on 29th of Shaiban and this could not be definitely decided that whether on next day is 30th of Shaiban or 1st of Ramdhan.

It is prohibited to fast for a day of doubt with the intention of Ramdhan.

Hazrat Ammar bin Yasir R.A. quotes that the person who fasted on the day of doubt, he did so in disobedience of the Holy Prophet. (Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

But if a certain person fasted and this was clearly known that Ramdhan had started then the populace (including Malikia, Shaafia and Hunbalia) consider it necessary for him to refrain from eating and drinking but his fast of Ramdhan will not be considered and for him to keep the same after due date will be necessary.

4. To fast for ever:

Hazrat Abdullah bin Umar R.A. quotes that the Holy Prophet did declare that the person who fasted forever, Allah willing, he may never fast. (Bokhari, Muslim)

Hazrat Abu Qutawa R.A. quotes that this was enquired from the Holy Prophet, Oh, the messenger of Allah! that how was the person who fasted forever? He declared that he never kept or finished the same (this was a sort of curse for him).

He then declared that he never kept or finished the same. (Muslim, Abu Daud, Trimizy, Nissai, Ahmad)

Hazrat Abu Moosa R.A. quotes that the Holy Prophet did declare that the person who fasted forever. The hell was narrowed for him, while declaring this he squeezed his hand palm. (Ahmad)

According to these traditions, all agree on the prohibition of fasting forever. The populace (including all the four authorities in religious matters) consider this prohibition for

that person who fasted through out the year, even on Eid and days of tashriq (three days after Eid-uz-Zuha) were not spared or he had the strength to fast continuously or failed in performing his duty to the others by continuously fasting. One who keeps fast forever avoiding these things, it is desirable for him to do so because the Holy Prophet had granted permission to certain companions to fast one after the other.

Hazrat Ayesha R.A. quotes that Hazrat Hamza Aslami R.A.came to the Holy Prophet and requested Oh, the messenger of Allah! that he was such a type of person who fasted one after the other. Can he fast in the journey? He declared to him to keep if he wished and not to keep if he did not wish. (Bokhari, Muslim, Abu Daud, Baihaqi, Darmi, Moota Imam Malik, Ahmad)

VOLUNTARY FASTS

Besides Divine Command fasts, the keeping of following voluntary fasts is a tradition of the Holy Prophet.

1. **Six fasts of Shawwal. (Hijri month):**

Hazrat Abu Ayub Ansari R.A. quotes that the Holy Prophet did declare that the person who fasted in the month of Ramdhan, then fasted for six days of Shawwal, was as if he fasted forever for the whole year. (Muslim, Abu Daud, Trimizy, Ibn-i-Maja, Ahmad)

Hazrat Soban R.A. quotes that the Holy Prophet did declare that the person who fasted for the month of Ramdhan and then fasted for six days after Eid-ul-Fitar was like as if he fasted for the whole year. So as if a person does a virtuous deed, he gets ten times reward for good actions. (Ahmad, Nissai, Ibn-i-Maja, Darmi, Bazar)

These fasts can be kept on next day of Eid-ul-Fitar (2nd of Shawwal) continuously or separately in the month of Shawwal.

2. **The fasts of first nine days of Zil-Hajj and for only a non-pilgrimage person, stress for the fast of 9th Zil-Hajj:**

Hazrat Hafsa R.A. quotes that the Holy Prophet never left the four things.

One, fast of Ashura (10th of Moharram)

Second, the fasts of first nine days of Zil Hajj.

Third, the fasts for three days in every month and fourth, two rakat prayers before the Fajar Prayers. (Ahmad, Nissai)

Hazrat Abu Qutawa R.A. quotes that the Holy Prophet did declare that the fast of Arfa – The day before the Eid-uz-Zuha (9th of Zil-Hajj) dispelled atonement of sins for two years, one the year that had expired and the next year which will

be coming ahead. (Muslim, Abu Daud, Nissai, Ibn-i-Maja, Ahmad)

But this fast of Arfa and its stress for the people other than persons going on pilgrimage. There is no difference of opinion in this respect. To fast for the persons on pilgrimage in the plains of Arfat is unpleasant.

3. Stress on the fasting particularly on Ashura (10th of Moharram):

Hazrat Abu Huraira R.A. quotes that this was asked from the Holy Prophet that which prayer was most excellent after Divine Command prayers? He declared the prayer of the midnight then this was asked that which fast was most excellent after the fasts of Ramdhan? He declared that the fasts of that month of Allah which is called 'Moharram'. (Ahmad, Muslim, Abu Daud)

Hazrat Ayesha R.A. quotes that the Quresh used to fast on Ashura (10th of Moharram) and the Holy Prophet also used to fast on this day. When he came to Madinah even then he fasted and ordered the people to fast but when the fasts of Ramdhan became as Divine Command then he declared that anybody who wanted to fast for that day may fast and who did not want to fast for that day may not fast. (Bokhari, Muslim)

Hazrat Ibn-i-Abbas R.A. quotes that the Holy Prophet observed the Jews keeping fast of Ashura, then enquired that what it was? (Why do they fast on this day?) They replied that this was a lucky day that Allah Almighty granted Salvation to Hazrat Moses and Bani Israel – Sons of Israel from their enemy and Hazrat Moses fasted for the day. He then declared that their (The Holy Prophet's) claim on Hazrat Moses was greater than the Jews, then he observed fast for the day and ordered the people to fast. (Bokhari, Muslim)

It is lawful to fast on 9th and 11th of Moharram alongwith Ashura.

Hazrat Ibn-i-Abbas R.A. quotes that the Holy Prophet did declare that to fast on the day of Ashura and oppose the Jews by fasting a day before and after Ashura. (Ahmad, Baihaqi)

Hazrat Ibn-i-Abbas R.A. also quotes that when the Holy Prophet fasted on day of Ashura and also ordered the people to fast, then the people requested, Oh, the messenger of Allah! that the Jews and Christians also show respect for that day. He then declared that if the next year came (and he remained alive) then he will fast for the 9th also but before the next year came, he expired. (Muslim, Abu Daud)

In another quotation the words of the Holy Prophet are that if he remained alive till the next year then he will definitely fast for the 9th of Moharram. (Ahmad, Muslim)

4. Fasts for most days of Shaiban:

The Holy Prophet used to fast mostly in Shaiban other than Ramdhan.

Hazrat Ayesha R.A. quotes that she did not observe the Holy Prophet fasting for the whole month other than Ramdhan and she did not observe the Holy Prophet fasting mostly in any month other than Shaiban. (Bokhari, Muslim)

Hazrat Umme Salma R.A. quotes that she did not observe the Holy Prophet fasting for a whole month other than Shaiban. The Holy Prophet used to join Shaiban with Ramdhan (He fasted till the end of Shaiban). (Abu Daud, Trimizy, Ahmad, Nissai, Ibn-i-Maja)

Hazrat Usama R.A. describes that he requested the Holy Prophet, Oh, messenger of Allah! What was the reason that he observed him fasting more than in any other month, other than Shaiban?

He declared that Shaiban was such a month between Rajab (Hijri month) and Ramdhan that people were unmindful of its perfection. This was such a month when the actions were taken towards Allah. So he liked that his actions may be

taken towards Allah, when he was fasting. (Abu Daud, Nissai, Ibn-i-Khazeema)

5. The fasts of most known Sacred months (Respectable months): Rajab, Zeqaad, Zil Hajj and Moharram.

This is a quotation from a companion of the tribe of Bahla that he went to the Holy Prophet and again went in the next year and at that time his condition and form and appearance was changed. He requested the Holy Prophet, Oh, the messenger of Allah!

Did he not recognize him?

He declared that who he was? Who he was? Then he said, he was the person from the tribe of Bahla who came to thee last year. He then enquired that why he was a changed person? Although last year he looked fairly well. He said that when he went from the Holy Prophet, he did not take any meals in the day time and had been, taking meals in the night only, that is to say that he had been fasting continuously. The Holy Prophet did declare that why did he put his life in torment? Then he declared to him to fast in the month of patience, that is month of Ramdhan and to fast once in every month. He requested the Holy Prophet to increase their number as he had the strength to keep more. He then declared to fast twice in every month. He still requested to increase their number. He then declared to fast for three days in a month. He again requested to increase their number. He then declared to fast in the sacred months and for leaving the others. Fast in the sacred months and leave the others. He (the Holy Prophet) brought his three fingers together and then left them. Do not fast continuously in the sacred months but fast for three days and leave for three days. (Abu Daud)

ADVANTAGE:

There is unanimity in the perfection of voluntary fasts in the sacred months. In some traditions there is special perfection of voluntary fasts in the months of Rajab but all

these traditions are too weak and for this reason have not been copied by Imam Ahmad, Imam Bokhari, Muslim, Abu Daud, Nissai, Trimizy and Ibn-i-Maja.

6. The fast of Saturday and Sunday:

Hazrat Umme Salma R.A. quotes that the Holy Prophet used to fast more on Saturday and Sunday as compared with other days. Both these days are considered as Eid of the idolators (Jews and Christians). So he wanted to go against these. (Ahmad, Nissai, Baihaqi, Hakam, Ibn-i-Habban)

7. The fast of Monday and Thursday:

Hazrat Ayesha R.A. quotes that the Holy Prophet used to wait for the fast of Monday and Thursday. (Ahmad, Trimizy, Nissai, Ibn-i-Maja, Abu Daud)

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that actions were placed before Allah on every Monday and Thursday, so he wanted that his actions may be placed when he was in a state of fast. (Ahmad, Trimizy)

Hazrat Abu Qutawa R.A. quotes that this was enquired from the Holy Prophet about the fasting on Monday, then he declared that this was the day when he was born and the descending of the Divine revelation started. (Ahmad, Muslim, Abu Daud)

8. Three fasts in every month:

Many traditions have been described in this respect. In some these three days have been specified while in others these have not been specified. In which these days have been specified, there is mention of 13th, 14th and 15th of every Hijri month and some others there is mention of Saturday, Sunday and Monday in a month and of Tuesday, Wednesday and Thursday in the next month.

Out of these, three kinds of traditions, we copy below each of them.

Hazrat Abu Qutawa R.A. quotes that the Holy Prophet did declare that three fasts in every month along with fasts of Ramdhan will make them the fasts of full one year. (Ahmad, Muslim, Abu Daud)

Hazrat Abu Zar R.A. quotes that the Holy Prophet did declare that if you fast for three days in a month, then fast on the dates of 13th, 14th and 15th. (Ahmad, Nissai, Trimizy)

Hazrat Ayesha R.A. quotes that the Holy Prophet fasted on Saturday, Sunday and Monday in a month and in the next month fasted on Tuesday, Wednesday and Thursday. (Trimizy)

On account of these traditions fasting for three days in a month is desirable and all the authorities in religious matters agree upon this. Certainly there is difference in their fixation.

9. The fast of one day in every two days:

Hazrat Abdullah bin Umro R.A. quotes that the Holy Prophet did declare to him that to fast for three days in every month. He submitted that he had more power than this. Likewise the Holy Prophet granted him permission for more days to fast. So forth he declared to fast on alternate days as this was the most excellent fast and this was the fast of his brother Prophet Daud (David). (Bokhari, Muslim)

THE PROBLEMS OF THE VOLUNTARY FASTS

1. The Intention of the voluntary fast:

All agree on the necessity of the intention for the voluntary fast.

The populace authorities in religious matters (including Imam Abu Hanifa, Imam Shaafi and Imam Ahmad bin Hunbal) consider that the intention for a voluntary fast is not necessary at night but this can be intended in the day.

Hazrat Ayesha R.A. quotes that one day the Holy Prophet came to her and enquired that if she had any thing to eat? She replied in negative. He then declared that he was fasting. (Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

This thing is not mentioned in any tradition of the Holy Prophet that at what time the intention for a voluntary fast can be had in the day. There is difference of opinion between the companions of the Holy Prophet and the authorities in religious matters.

2. The voluntary fast can be finished in the day:

All the authorities in religious matters agree upon this that a person having voluntary fast, can finish the same lawfully in the day although it is most excellent to complete the same.

Hazrat Ayesha R.A. quotes that one day the Holy Prophet came to her and enquired that if she had any thing to eat? She replied in negative. He then declared that he was fasting. Then on another day he came to her and she submitted, Oh, the messenger of Allah! that she had received some Haisan (One edible thing prepared from dates, cheese and butter oil) as a gift. He declared to show the same to him as he had broken the day in a state of fast. After that he took that Haisan. (Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja).

In a quotation by Imam Nissai there are additional words that a person observing a voluntary fast is like a person who takes a sacrifice from his wealth, he may give or withhold the same.

The person who finishes the voluntary fast in the day the populace consider that there is no fast for him after due time.

ELEGANT MANNERS AND DESIRABLES OF THE FAST

This is desirable for a fasting person to manage the following:

1. **Sahari – Food taken by Muslims a little before dawn during the fasting month of Ramdhan:**

a. **Perfection:**

There is unanimity that taking of 'Sahari' is desirable if not necessary. (Noadi, Ibn-i-Manzar)

Many traditions are proved in this respect and we mention three of them.

Hazrat Anas R.A. quotes that the Holy Prophet did declare that 'take sahari' as there was blessing therein. (Bokhari, Muslim, Trimizy, Nissai, Ibn-i-Maja)

Hazrat Abu Saeed Khudri R.A. quotes that the Holy Prophet did declare that taking of "Sahari" was a blessing. So donot abandon it either some one may take a draught of water as Allah and His angels send blessings on the person taking 'Sahari'. (Masnad-i-Imam, Ahmad)

Hazrat Umro bin Aas R.A. quotes that he heard the Holy Prophet declaring this that the difference between their and that of the people of the book fasts was that of taking the 'Sahari'. (Ahmad, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Khazeema)

b. **Time:**

The populace companions and authorities in religious matters (including the four Imams) consider that the last time of 'Sahari' is upto break of dawn.

Allah Almighty Commands:

“And eat and drink until the white thread becometh distinct to you from the black thread of the dawn”. (Albaqrah: The Cow: 187)

In explanation of this, Hazrat Iddi bin Hatam R.A. quotes that the Holy Prophet taught him the way of offering the prayers and fasting. He declared to pray like this and observe fast like this. When the sun sets, then eat and drink upto the white thread becometh distinct to you from the black thread and complete the thirty fasts with the exception you may see the moon before this.

He took (at night) one white thread and another black thread, then watched them but could not watch the distinction between them. He told the Holy Prophet all about this. He smiled and declared. Oh, the son of Hatam! White and black meant the whiteness of the day and darkness of the night. (Bokhari, Muslim, Abu Daud, Ahmad)

The populace consider it necessary that when the person hears the morning Azan – Call for prayers, he should refrain from eating and drinking but if there is doubt about dawn then the companions and the populace authorities in religious matters (including Imam Abu Hanifa, Imam Shaa'fi and Imam Ahmad bin Hunbal) consider it lawful to eat and drink until he is sure about dawn.

Hazrat Abdullah bin Abbas says to eat and drink until you are sure about dawn. (Baihaqi)

All agree in this matter that to delay the ‘Sahari’ time till the last moment is most excellent. Hazrat Sehal bin Sa’ad R.A. quotes that the Holy Prophet did declare that the people will remain in happiness

uptil they will delay the 'Sahari' and show haste in the finishing of the fast. (Bokhari, Muslim)

Hazrat Zaid bin Sabit R.A. quotes that they took 'Sahari' with the Holy Prophet and after that they came to the mosque and the congregation took place. When Hazrat Zaid was asked that how much was the time between finishing of the 'Sahari' and the beginning of the prayer? Then he told it was so much that a person could recite fifty verses of the Holy Quran. (Bokhari, Muslim, Trimizy, Nissai, Ahmad)

2. Aftar – Finishing of the fast:

a. Time:

There is unanimity that the time for a fast finishes with sunset, when you are sure that the sun has set, then finish the fast.

Hazrat Umar R.A. quotes that the Holy Prophet did declare that when the night arrived from the east and went from the west, then the fasting person finished his fast. (Bokhari, Muslim, Abu Daud, Trimizy)

There is also unanimity that it is desirable to finish the fast soon.

This quotation¹⁴ by Hazrat Sehal bin Sa'ad R.A. has been just mentioned before that the Holy Prophet did declare that the people will remain in happiness uptil they will delay 'Sahari' and show haste in the finishing of the fast. (Bokhari, Muslim)

Likewise Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that the religion of Islam will remain victorious uptil that time when the people will remain in haste in finishing the fast. Jews and Christians delay in finishing the fast. (Ahmad, Abu Daud, Nissai, Hakam)

- b. **The things with which to finish the fast is most excellent:**

Hazrat Anas R.A. quotes that the Holy Prophet before saying the prayers used to finish the fast with some fresh dates. If fresh dates were not available then finished the fast with dried dates and if these were not available then finished the fast by taking some draughts of water. (Abu Daud, Hakim, Trimizy)

Hazrat Salman R.A. quotes that the Holy Prophet did declare that if some one of them was fasting then he should finish the fast by the taking dried dates and if he did not find the dried dates then should finish the fast with water as water was a thing that purified. (Ahmad, Trimizy)

- c. **The reward for a fasting person, who arranged finishing of the fast.**

Hazrat Zaid bin Khalid Jahni R.A. quotes that the Holy Prophet did declare that he who arranged the finishing of the fast of a fasting person, he got the reward equal to the fasting person without any decrease in the reward of the fasting person. (Ahmad, Trimizy, Nissai, Ibn-i-Maja, Ibn-i-Khazeema, Ibn-i-Habban)

- d. **The supplication at the time of finishing the fast:**

Hazrat Abdullah bin Umro bin Aas R.A. quotes that the Holy Prophet did declare that there was a supplication for a fasting person at the time of finishing the fast which was never rejected. (Ibn-i-Maja)

The following supplication is proved from the Holy Prophet at the time of finishing the fast.

“Oh, Allah! I fasted for Thee and finished the same on Thy providence. Thirst is finished, the

intestines became wet and Allah willing, the reward is proved". (Abu Daud, Nissai, Dar Qutni, Hakam on the quotation by Hazrat Ibn-i-Umar R.A.)

3. To avoid useless and meaningless talk in the fast:

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that the person who did not leave telling lies and acted upon the same in state of fast, Allah did not need that such person may leave eating and drinking. (Bokhari, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

Hazrat Abu Hurraira R.A. also quotes that the Holy Prophet did declare that fast was not the name of leaving eating and drinking but it was to refrain from useless and filthy talk. If somebody abuses you in a state of fast or behaves with imperfect knowledge, then say to him that thou he is fasting. (Hakam, Ibn-i-Khazeema, Ibn-i-Habban)

4. Sacrifice and Charity, Reading of the Holy Quran, Remembrance of Allah and abundance in sending blessings on the Holy Prophet:

Hazrat Ibn-i-Abbas R.A. quotes that the Holy Prophet was more generous than any other people and was much more generous when the archangel Gibrael came to meet him. He came to him in every night of the month of Ramdhan and mutually recited the Holy Quran with him. At that time the Holy Prophet was more generous than the strong wind. (Bokhari)

5. Particular Divine Worship of Allah Almighty with concentration in the last days of Ramdhan:

Hazrat Ayesha R.A. quotes that when the last ten days of Ramdhan started, then the Holy Prophet kept himself awake and also rose his homemates from sleep and became fully alert. (Bokhari, Muslim)

In another quotation of Muslim there is that the Holy Prophet devoted to Divine worship with so much concentration in the last ten days of Ramdhan that he never did so in the first days.

PERMISSIBLES OF THE FAST

The following matters are lawful during the fast:

1. Miswak – A softened stick used for cleaning the teeth:

The populace (including Imam Abu Hanifa and Imam Shaafi) consider that in cleaning the teeth there was no harm. This is as lawful and desirable as in case of not fasting. The teeth may be cleaned in the beginning of the day or in the last part of the day. This may be wet or dry.

Hazrat Aamer bin Rabia R.A. quotes that he cannot count for how many times he observed the Holy Prophet using the 'Miswak'. (Ahmad, Trimizy)

2. Taking bath and pouring water over the head due to heat or thirst:

In case of fasting, taking of bath is lawful (whether the same may be obligatory or legalized or permissible) and pouring of water over the head due to heat or thirst is allowed.

In this respect there is no difference of opinion among anybody.

Abu Bakar bin Abdur Rehman quotes from a certain companion that he observed the Holy Prophet pouring water over his head in a state of fast due to heat or thirst. (Bokhari, Muslim, Ahmad, Malik, Abu Daud)

Hazrat Ayesha R.A quotes that the Holy Prophet in a state of sexual impurity broke the day and he was fasting and then took the bath. (Bokhari, Muslim, Ahmad)

3. Gargling or rinsing the mouth and pouring water in the nose:

There is no harm in rinsing the mouth and pouring water in the nose in a state of fast. Certainly this is not right to exaggerate in pouring water in the nose although in case of non fasting this is desirable to do so.

Hazrat Laquit R.A. quotes that the Holy Prophet did declare that when performing ablution, thou put water in the nose then exaggerate with the exception that thou were fasting. (Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Ibn-i-Khazeema, Hakam)

In this respect, there is no difference of opinion among the authorities in religious matters but the difference is in the condition that when pouring water in the nose, that goes to the belly, most authorities in religious matters (including Imam Abu Hanifa and Imam Malik) consider that the fast is broken in this condition.

4. To apply Collyrium (antimony) to the eyelids:

Although in case of fast, the application of Collyrium or its banning is not proved from any tradition of the Holy Prophet. (Trimizy)

But as it is desirable to apply the Collyrium to a non-fasting person. So the companions (including Hazrat Ayesha R.A., Hazrat Anas R.A., Hazrat Ibn-i-Umar R.A., Ibn-i-Abe Oafi R.A. and the populace followers and authorities in religious matters (including Imam Abu Hanifa, Imam Shaafi, Ibrahim Nakhai, Hassan Basri, Daud Zahiri and Abu Soar) consider it as no harm in the application of Collyrium. Besides their argument is in such traditions although proof is weak, but from them the application of Collyrium appears to have lawfulness.

Hazrat Anas R.A. quotes that a certain person came to the Holy Prophet and submitted that his eye was suffering as he was fasting. Can he apply collyrium? The Holy Prophet declared in affirmative. (Trimizy)

Hazrat Ayesha R.A. quotes that the Holy Prophet did apply collyrium in a state of fast in Ramdhan. (Ibn-i-Maja)

5. Kiss:

Most companions and authorities in religious matters (including Imam Abu Hanifa, Imam Shaafi and Imam Ahmad

bin Hunbal) consider it lawful for a fasting person to kiss his wife or to embrace her but if he felt the danger that he will not be able to control copulation or seminal discharge then it is unpleasant for him to do so.

Hazrat Umme Salma R.A. quotes that the Holy Prophet used to kiss her although he was fasting. (Bokhari, Muslim, Ahmad)

Hazrat Ayesha R.A. quotes that the Holy Prophet used to kiss her although he was fasting and used to embrace her although he was fasting but he had more power than any body to control his desire. (Bokhari, Muslim, Abu Daud, Trimizy, Ibn-i-Maja)

In another quotation of Muslim and Ahmad the words are that he used to kiss in Ramdhan although he was fasting.

Hazrat Hurraira R.A. quotes that a person enquired from the Holy Prophet to embrace his wife in a state of fast. He allowed him. Then another person put this question. The Holy Prophet refused him. The person who was allowed was an old man and who was refused was a young man. (Abu Daud)

6. Bleeding – Opening of a vein:

Most companions and authorities in religious matters (including Imam Abu Hanifa, Imam Malik, Imam Shaafi and Daud Zahiri) consider it lawful, the opening of a vein in a state of fast as a treatment. Hazrat Ibn-i-Abbas R.A. quotes that the Holy Prophet got the opening of a vein although he was in a state of Ahram – (Two unstitched pieces of white cloth wrapped down the body by male pilgrims during Hajj).

He got the opening of a vein although he was in a state of fast. (Ahmad, Bokhari)

In another quotation there is that he got the opening of a vein although he was in a state of Ahram and fasting. (Abu Daud, Ibn-i-Maja, Trimizy)

This was enquired from Hazrat Anas R.A. that they disliked the opening of a vein in the days of the Holy Prophet?

He replied, Not so, but disliked the same due to weakness. (Bokhari)

7. Nocturnal emission (Wet dream):

There is unanimity that if a fasting person experiences wet dream in the day, the fast remains ineffective. (Does not break).

8. To break the day in a state of sexual pollution:

The populace companions, followers and authorities in religious matters consider it lawful for a fasting person to break the day in a state of sexual pollution although this condition may be due to sexual union or nocturnal emission and the fast may be of Divine Command or voluntary.

Hazrat Ayesha R.A. quotes that the Holy Prophet broke the day in a state of sexual pollution although he was fasting, then he took bath. (Bokhari, Muslim)

Similarly one quotation was told by Hazrat Umme Salma R.A. (Bokhari, Muslim, Malik, Abu Daud, Trimizy)

Likewise there is unanimity in this respect that if a woman having menstruation or having discharge of blood due to child birth experiences stoppage of blood at night, then she can fast and can delay the bath upto morning.

9. To eat some thing by mistake (forgetfulness):

The fast is not effected by eating some thing due to forgetfulness.

(The detail is described in the coming pages).

THE ACTIONS THAT DECLARE THE FAST NULL AND VOID

There are two types of things that nullify the fast.

- i. That which declare the fast as broken (ineffective) and only a fast after due date is obligatory.
- ii. That which declare the fast as broken (ineffective) and fast and atonement (to free a slave or two months' continuous fasting or meals to sixty poor and miserable people). Both are obligatory.

We give below all these things separately in detail.

1. Copulation (Sexual Union):

There is almost unanimity that the person who had knowingly copulation in day time in the month of Ramdhan had nullified his fast and the fast after due date and atonement, both become obligatory for him.

Hazrat Abu Hurraira R.A. quotes that a person came to the Holy Prophet and submitted Oh, the messenger of Allah! That he had killed himself. The Holy Prophet asked that what was the matter that he killed himself?

He replied that he had sexual union with his wife in Ramdhan. He declared to him that can he set free a slave? He replied in negative. He then declared to him that can he fast continuously for two months? He replied in negative. He again declared that can he serve meals to sixty poor and miserable people? He replied in negative. Then that person remained sitting with the Holy Prophet for some time.

In the meantime a sack of dried dates reached. He declared to that person to give in sacrifice those dried dates. He asked to sacrifice the same to the person that was suffering in poverty more than him. In between both sides of Madinah (that is in whole Madina) none was more needy than him.

The Holy Prophet smiled over this and soforth that his teeth were visible and then declared to take them and feed his homemates.

The populace authorities in religious matters consider this atonement necessary for both man and woman. But if the man had taken the woman as his participant by powerful means then her atonement will also be the responsibility of the man.

The populace authorities in religious matters consider the order necessary in the atonement, that is to free a slave and if this is not possible then to fast continuously for sixty days and even if this is not possible than to serve meals to sixty poor and miserable people.

With the exception of Ibn-i-Abe Laila, all the authorities in religious matters agree upon this that for sixty fasts of atonement, keeping them continuously is necessary as the Holy Prophet ordered to that person in the above stated tradition and this is also necessary to fast in such days that the Ramdhan fasts may not interfere and also to avoid the days in which fasting is unlawful such as Eids.

2. Vomiting:

For the person who vomits intentionally in a state of fast, his fast is nullified but to fast after due date is necessary for him. Atonement is not necessary. But the person who did not vomit intentionally but had the vomit and did not return the same, his fast is not nullified but if he returned the same then his fast will be nullified.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that the person who was conquered by the vomit, his fast remained ineffective (did not break) and there was no fast for him after due date. But the person who vomited himself, his fast was effected (broken) and he should fast after due date. (Ahmad, Abu Daud, Trimizy, Ibn-i-Maja)

3. To eat and drink knowingly:

The fast is nullified by eating and drinking knowingly. To refrain from eating and drinking is the essential part of the fast.

But with this is fast after due date along with atonement becomes obligatory?

In this respect no clear tradition is proved from the Holy Prophet therefore there is difference of opinion among the authorities in religious matters.

In a state of fast by eating and drinking unknowingly, the populace authorities in religious matters consider that this does not effect the fast. This eating and drinking may be in less quantity or much quantity. The fast may be of Divine Command or voluntary.

Many traditions are proved in this respect from the Holy Prophet. We mention two of them.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that the person who ate and drank unknowingly in a state of fast, his fast was not effected and he should complete his fast as Allah Almighty provided him food and drink. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Ahmad)

Hazrat Abu Hurraira R.A. also quotes that a person came to the Holy Prophet and submitted that he ate and drank unknowingly in a state of fast. Then the Holy Prophet declared that Allah Almighty provided him food and drink (Bokhari, Muslim, Trimizy, Nissai, Dar Qutni, Hakam)

4. To finish the fast before time by mistake and eating and drinking after dawn:

If some person remained eating and drinking under the thought that day had not dawned and afterwards he came to know that the day had dawned or he finished the fast, thinking that the sun had set and afterwards came to know that the sun had not set, then the populace (including the four Imams)

consider that his fast will terminate and afterwards he will have to fast after due date because according to the verse of the Holy Quran.

“And eat and drink until the white thread becometh distinct to you from the black thread of dawn. Then strictly observe the fast till night fall”.

This is necessary to refrain from eating and drinking alongwith dawn and is also necessary to refrain from eating and drinking till sunset.

The matter of eating unknowingly was a separate thing and he did so by forgetfulness. Certainly the person who eats and drinks after dawn under the impression that the day has not dawned and who finishes his fast under the impression that sun has set then he can refrain himself until he is sure of dawn or sunset.

Likewise Hazrat Ismaa R.A. quotes and is mentioned in Bokhari, Ahmad, Abu Daud, Trimizy, Ibn-i-Maja, Baihaqi that they on one day in the days of the Holy Prophet when there were clouds on the sky finished their fast and then the sun appeared. From this quotation this does not appear that the people who finished their fast before sunset were ordered or not to fast after due date. But afterwards from a narrator Hisham bin Urwa, when this was enquired that whether the people were ordered for a fast after due date, he replied that was there leave from a fast after due date?

Hafiz Ibn-i-Hijar says that Hisham bin Urwa may have said this on some other proof.

5.6. Menstruation and discharge of blood of the child birth:

There is unanimity that if a woman had menstruation or discharge of blood of the childbirth at any time of the day then her fast is terminated and she will have to fast for the same after due date.

7. The intention to terminate (break) the fast:

If some person in a state of fast had the intention of terminating his fast, then his fast will be broken and the fast after due date will be necessary for him as the intention for a fast is necessary, when the intention is terminated; then the fast is also terminated.

8. To swallow some thing whether the same may not be used as food:

If some thing goes through the mouth to the stomach, whether the same may not be used as food, then by this the fast is terminated. All the authorities in religious matters almost agree upon this.

Advantage:

- i. According to Hanfia thought if some medicine is used for stomach or head or there is some wound on the ear and such medicine is used that reaches the stomach or brain (from any way) then the fast is terminated. In that case the fast after due date is necessary. Atonement is not necessary. Other theologians of the religion agree upon this with some partial particulars.
- ii. The theologians of the four religious sects agree upon this that the fast of Ramdhan of some person is terminated due to some reason then it is necessary for him to refrain from eating and drinking uptil sunset in respect of Ramdhan.

THE NIGHT OF POWER

(The twenty seventh night of the month of Ramdhan
when the Holy Quran began to be revealed)

1. Perfection:

The perfection of the night of power is more than all the nights of the year.

Allah Almighty Commands:

“Lo! We revealed it on the Night of Power. Ah, what will convey unto thee what the night of power is! The night of power is better than a thousand month”

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that the person who stayed in the Night of Power with faith and intention of reward, all his last sins were forgiven. (Bokhari, Abu Daud, Ahmad, Nissai, Ibn-i-Maja)

Hazrat Ayesha R.A. quotes that she submitted to the Holy Prophet, Oh, The prophet of Allah! If she found the Night of Power then what should she pray? He declared that she should pray. Oh, Allah! Thou is forgiving and likes forgiveness, therefore forgive her. (Ahmad, Nissai, Ibn-i-Maja, Trimizy)

In this respect, the whole nation agrees.

2. In which night that should be searched?

There are different opinions of the companions of the Holy Prophet and the authorities in religious matters in this respect that when the Night of Power happens?

But the thing that seems from the most traditions and most ancestors agree upon this that the night falls in the last 1/3rd of Ramdhan and is one of the odd nights. Most authorities in religious matters consider that its most expectation is in the 27th night of Ramdhan.

I'TIKAF

Retirement to a mosque for a continuing prayer with good intention.

(Self Control)

1. Meaning:

The wordly meaning of 'I'tikaf' is to attach or retrain from a thing which this may be good or bad. For a good thing this has been used in the following verse of the Holy Quran.

("In this from the Invoilable place of Worship)

The dwellers therein and the nomad are equal". (Al-Hajj-The Pilgrimage: 25)

For a bad thing this has been used in the following verse of the Holy Quran.

"And We brought the children of Israel across the sea, and they came unto a people who were given upto idols which they had". (Al-A'raf: The Heights: 138)

In Shariat (Reveleaed law) the meaning of I'tikaf' is to stay in the mosque with good intention.

2. Defined favourably by law and reward:

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that there were some angel sides in the mosque (There are people who like to remain sitting and worshipping) The angels are their companions. If they are not in the mosque, then angels search them and if they are sick then ask for their welfare. If there is some demand, then help them to fulfil the same. (Ahmad)

This tradition according to proof is weak and in the perfection of I'tikaf no other affirmative tradition is proved from the Holy Prophet but since the Holy Prophet used to stay for 'Itikaf every year in the mosque during the last ten days of Ramdhan. Similarly the companions and wives of the Holy

Prophet stayed for I'tikaf, therefore all the authorities in religious matters agree upon its definement by law and reward.

3. Time:

There is no fixed time or duration for I'tikaf. Any body can stay for any time or duration for I'tikaf. Certainly it is lawful to stay (on the 20th of Ramdhan after Maghrib prayers uptil the appearance of the moon of Eid) in the last ten days of Ramdhan.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet stayed for I'tikaf every year in the last ten days of Ramdhan until he met his Lord. (Bokhari, Muslim, Abu Daud, Nissai, Ahmad)

Hazrat Ibn-i-Umar R.A quotes that the Holy Prophet used to stay in the last ten days of Ramdhan. (Muslim, Ahmad, Abu Daud, Ibn-i-Maja, Baihaqi)

4. The works that are a must for I'tikaf:

(Fundamentals of faith or condition)

i. Intention:

There is no difference to any one in the necessity of intention.

ii. Mosque:

The populace authorities in religious matters (including Imam Malik, Imam Shaafi, Imam Ahmad and Daud Zahiri) consider that a man or woman may stay for I'tikaf, but it is necessary that this should be stayed in the mosque. At home or some other place cannot be stayed for I'tikaf.

As Allah Almighty Commands:

“And touch them (women) not, but be at your devotions in the mosques”. (Albaqrah: The Cow: 187)

Hazrat Ayesha R.A. quotes that the Holy Prophet in a state of I'tikaf forwarded his head towards her

from the mosque and she combed his head. The Holy Prophet when in a state of I'tikaf never entered the house without unavoidable human need (Urine and stools) with the exception of performing ablution. (Bokhari, Muslim, Abu Daud, Tirmidzy, Ibn-i-Maja, Ahmad, Nissai)

From all other traditions this also appears that the Holy Prophet, his wives and companions always stayed in the mosque for I'tikaf inspite of inconvenience. If the stay for I'tikaf was lawful in homes then his wives and companions would have definitely stayed in their homes.

The populace authorities in religious matters (including Imam Malik and Imam Shaafi) consider that stay for I'tikaf can take place in every mosque.

iii. Fast:

The populace ancestors (including Imam Abu Hanifa, Imam Malik and in one quotation Imam Ahmad) consider the fast a condition for I'tikaf. If there is no fast, then there can be no I'tikaf because this is not proved from the Holy Prophet that he ever stayed for I'tikaf without fast. Hazrat Ayesha R.A. says that the tradition is that there is no I'tikaf without fast. (Abu Daud)

Allah Almighty has mentioned I'tikaf alongwith the fast.

5. The works that are desirable in I'tikaf:

All the authorities in religious matters agree upon this that during the I'tikaf, voluntary prayers, reading of Holy Quran and mention of Allah Almighty. the act of praising Allah. Allah be praised. Takbir (to say that Allah is Great), asking forgiveness of Allah, to remain busy in sending benediction on the Holy Prophet is desirable.

The populace authorities in religious matters.

(including Imam Abu Hanifa and Imam Shaafi) consider it desirable to remain busy in studying the books of tradition and Islamic jurisprudence.

6. The works that are unpleasant in I'tikaf:

i. To remain busy in useless talk or work:

Hazrat Abu Basra R.A. quotes that the Holy Prophet did declare that for a person considering Islam as the best religion will have to leave every useless talk or work. (Trimizy, Ibn-i-Maja)

ii. To remain quiet under the thought of virtue:

Hazrat Ibn-i-Abbas R.A. quotes that the Holy Prophet was delivering a sermon and observed a person standing and enquired about him, then the people told him (The Holy Prophet) that the name of the person was Abu Israel and had assumed this offering that he will remain standing and will not sit. Neither he will go under shade nor talk to anybody and will remain under the fast. He declared to tell him to talk, to sit under the shade and finish his fast. (Bokhari, Ibn-i-Daud, Ibn-i-Maja)

7. The works that are lawful or unlawful in I'tikaf:

i. This is lawful for a person that in a state of I'tikaf to get his head washed, combed by his wife and may forward his head out of the mosque for this purpose.

Hazrat Ayesha R.A. quotes that the Holy Prophet during I'tikaf forwarded his head towards her and she washed the same although she was in a state of menstruation.

In another quotation there is that she used to comb his head. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-I-Maja, Ahmad)

ii. If in a state of constant devotion (I'tikaf), Some one comes from his home to see him, then he can get out of his place of constant devotion to bid him farewell.

The mother of the believers, Hazrat Safa R.A. quotes that the Holy Prophet was in a state of constant devotion (I'tikaf) and she went to see him. She talked to him and then stood up for returning, then he also stood up to bid her farewell. (Bokhari, Muslim, Abu Daud)

- iii. This is lawful for a person in constant devotion (I'tikaf) to choose a special place for him in the mosque and to hang a curtain on that place in order to achieve loneliness and solitude with the condition that the space may not be distressed so that the praying persons may not feel an inconvenience. Hazrat Ibn-i-Umar R.A. quotes that the Holy Prophet when stayed for I'tikaf then his mattress was placed near the pillar of repentance (a place in the mosque of the Holy Prophet at Madinah). (Ibn-i-Maja)

Hazrat Abu Saeed Khudri R.A. quotes that the Holy Prophet stayed in a Turkish tent for I'tikaf and a piece of mat was placed at the door. (Ibn-i-Maja)

- iv. There is unanimity in the matter that a person in constant devotion (I'tikaf) may go out of the mosque for urine and stools to his house and it is lawful.

Hazrat Ayesha R.A. quotes that the Holy Prophet when stayed for I'tikaf then with the exception of human need (urine and stools) never entered the house for another need. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

Regarding other needs such as asking for the welfare of a patient, joining a funeral procession, there is difference of opinion in this respect.

- v. There is also unanimity in the matter that if a person stayed for I'tikaf in a mosque, where the Friday prayers are not held, then it is necessary for him to

get out of the mosque for joining the Friday prayer but certainly the difference of opinion in this respect is that whether his I'tikaf will stay or finish?

Most authorities in religious matters (including Imam Abu Hanifa, Imam Malik and Imam Ahmad) consider that his I'tikaf will stay.

- vi. There is unanimity in the matter that for a person in I'tikaf to have sexual relations with his wife is unlawful.

Allah Almighty Commands:

“And touch them (women) not, but be at your devotions in the mosques”. (Albaqrah: The Cow: 187)

- vii. There is also unanimity in the matter that a person staying in I'tikaf cannot do business or perform any other trade.

8. I'tikaf after due time:

There is difference of opinion in this respect that if a person in constant devotion leaves his I'tikaf in between without completing the same that whether observing the same for him after due time is necessary or not?

9. The I'tikaf of women:

- i. According to a tradition by Hazrat Ayesha R.A. if a woman wanted to stay for I'tikaf, then to obtain permission of her husband is necessary and if she will stay for I'tikaf without his permission then he can restrain her from doing so.

The populace authorities in religious matters (including Imam Shaafi and Imam Ahmad bin Hunbal) consider that he can withdraw his permission even after granting the same.

- ii. A woman cannot stay for I'tikaf in a state of menstruation but, can stay for I'tikaf in a state of

Istihaza (The blood that comes due to some disease in days other than the menstruation days)

Hazrat Ayesha R.A. quotes that someone stayed for I'tikaf among the wives of the Holy Prophet alongwith him although she was in a state of 'Istihaza'. She witnessed the yellowish and reddish colour and on some times during the prayers a large basin was placed beneath her. (Bokhari, Abu Daud, Nissai, Ibn-i-Maja)

The book of Hajj

**Pilgrimage to Makkah and
Umra – Pilgrimage to Makkah
on days other than the Hajj days.**

GENERAL ORDERS CONCERNING HAJJ

1. Meaning – wordly and according to the law :

The wordly meaning of Hajj is to intend to visit some place and coming to that place but according to law is to intend to visit Ka'bah – the House of Allah at Makkah, with the intention of respect with particular actions and coming to that place.

2. Perfection and Reward:

Allah Almighty Commands:

“Lo! The first sanctuary appointed for mankind was that at ‘Becca’, a blessed place, a guidance to the peoples, wherein are plain memorials (of Allah’s guidance) the place where Abraham stood up to pray; and whosoever entereth it is safe”. (Al-Imran: The family of Imran: 96-97)

Many traditions are proved from the Holy Prophet regarding perfection and reward of Hajj. We mention a few of these with brevity.

i. Hajj is one of the most excellent actions:

The Holy Prophet was asked that what action was the most excellent? He declared, “to have faith in Allah and His messenger”. He was again asked what after that. He declared ‘Hajj-ī-Mabroor’ (Accepted Hajj). (Bokhari, Muslim)

ii. Hajj is an atonement of the sins:

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that the person who performed Hajj without any sexual action and did not fall in any sinful action, then he returned free from sins as he

was at that time when his mother gave him birth. (Bokhari, Muslim, Ahmad, Nissai, Ibn-i-Maja)

Hazrat Abu Hurraira R.A. also quotes that the Holy Prophet did declare that Umra (Pilgrimage to Kaa'bah at Makkah on days other than the Hajj days) is an atonement of the sins that were committed between this and the last Umra and the reward for the accepted Hajj was paradise. (Bokhari, Muslim)

Hazrat Umro bin Aas R.A. quotes that when Allah Almighty diverted him towards Islam then he came to the Holy Prophet and submitted before him to take out his hand as he wanted to take the oath of allegiance. The Holy Prophet forwarded his hand but he pulled back his hand. At this, the Holy Prophet declared to him, Oh, Umro! What was this? He submitted that he wanted to have one condition. The Holy Prophet asked, what was that? He submitted that his past sins may be forgiven. He declared, did he not know that "Islam finishes the last sins, the migration finishes the past sins and Hajj finishes the past sins". (Muslim)

iii. **Hajj is a crusade of the women and the weak:**

Hazrat Ayesha R.A. quotes that she submitted to the Holy Prophet that they consider the crusade as the best action that why the women may not join the crusade? (A religious war) He declared that the most excellent crusade for them was an accepted Hajj. (Bokhari, Muslim)

In another tradition Hazrat Ayesha R.A. says that she heard this tradition from the Holy Prophet she never missed the Hajj. (Bokhari, Muslim)

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that for the old, weak and women the crusade was Hajj. (Nissai)

iv. The pilgrims are guests of Allah:

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that the persons going for Hajj and Umra were the guests of Allah Almighty. If they pray to Him, He accepts their prayer. If they ask for forgiveness, He forgives them. (Nissai, Ibn-i-Maja)

v. The prayer of the pilgrim is accepted:

Besides, the above mentioned tradition, Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet did declare that there were five prayers that were never rejected.

First, the prayer of the pilgrim till he returned from the pilgrimage.

Secondly, the prayer of a warrior in the defence of true faith till he returned back.

Thirdly, the prayer of an oppressed person till the redress of his grievances.

Fourthly, the prayer of a sick person till he is cured and Fifthly, the prayer of a brother for his brother in his absence.

The prayer to be accepted soon is the prayer of a brother for his brother.

Hazrat Ibn-i-Umar R.A. quotes that the Holy Prophet did declare that when thou meet a pilgrim, salute him and shake hands with him and then request him to beg pardon for thou before he entered his house for this reason that he was a forgiven person. (Masnad-i-Imam, Ahmad)

Hazrat Abdullah R.A. bin Umro bin Alaas R.A. quotes that the Holy Prophet used to declare that in the night of Arfat, Allah Almighty by way of pride said to his angels. "Look at His bondsmen that how they have appeared before Him in a state of scattered hair and laden with dust". (Ahmad, Tibrani)

vi. The compensation for the expenditure on Hajj:

Hazrat Bareeda R.A. quotes that the Holy Prophet did declare that to spend on Hajj was to spend in the way of Allah. The reward for a single 'Dirham' is 700 times. (Ahmad, Ibn-i-Abe Sheeba)

3. Moral obligation and importance:

Hajj is one of the five pillar of Islam, whose moral obligation is proved by all the three, Quran, Sunnat- Traditions of the Holy Prophet and the general agreement of the followers of the Holy Prophet.

Allah Almighty Commands,

"And pilgrimage to the House is a duty unto Allah for mankind for him who can find a way thither. As for him who disbelieveth (let him know that) lo! Allah is Independent of (all) creatures". (Al-Imran: The family of Imran: 97)

Hazrat Ibn-i-Umar R.A. quotes that he had heard the Holy Prophet declaring that the foundation of Islam is based on five things.

- i. The testimony that there is no God but Allah and Muhammad is His Prophet.
- ii. To establish worship.
- iii. To pay the Zakat (Poor due).
- iv. Pilgrimage to the House of Allāh at Makkah.
- v. And to fast during the month of Remdhan. (Bokhari, Muslim)

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that Allah Almighty made the Hajj (Pilgrimage) as moral obligation for them, therefore they should perform Hajj. (Bokhari, Muslim)

Hazrat Ibn-i-Abbas R.A. quotes that the Holy Prophet did declare that there was no death in Islam without performing Hajj having the competency to do so. (Abu Daud)

Hazrat Abdur Rehman bin Sabit R.A. quotes that the Holy Prophet did declare that the person who expired without performing Hajj whereas there was neither any disease in his way nor any tyrant ruler and any evident need in his way, so he may die as a Jew or Christian. (Saeed bin Mansoor)

From the beginning uptil now, the whole nation agrees upon the moral obligation of Hajj.

4. The moral obligation of Hajj is once in a life time:

There is unanimity that the moral obligation of Hajj is once in a life time. If the Hajj is performed more than once that will be considered as voluntary one, but if a person agrees for another Hajj as an offering, then this will be necessary for him to perform.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare in a sermon, Oh, people! Allah had made the Hajj as a moral obligation for them, therefore perform the same. One person submitted. Oh, the messenger of Allah! Whether every year? He remained quiet hitherto that person repeated his question for three times, then he (the Holy Prophet) declared that if he had replied in affirmative, then the Hajj may have become an obligation for each year whereas he had not the capacity for this. (Bokhari, Muslim)

Hazrat ibn-i-Abbas R.A. quotes that a person Aqraa bin Haabis R.A. enquired from the Holy Prophet that was the Hajj a moral obligation for each year? He declared not so but once in a life time is a moral obligation. Who performed the Hajj again will be a voluntary one and if he had replied in

affirmative in reply to his question, then this would have become a moral obligation for each year and he should have not obeyed the same. (Ahmad, Abu Daud, Nissai, Bahaqi, Hakam)

5. It is necessary to perform the Hajj atonce:

As the Hajj becomes an obligation for a certain person, then it is necessary for him for the performance of same at-once.

Hazrat Abdullah bin Abbas R.A. quotes from his brother Hazrat Fazal R.A. or Hazrat Fazal R.A. quotes from his brother Hazrat Abdullah R.A. that the Holy Prophet did declare that a person intending for Hajj should do so at once as he may fall sick, or his conveyance may be lost or any other necessity may exist. (Ahmad, Ibn-i-Maja, Baihaqi, Darmi)

There is another quotation by Hazrat Ibn-i-Abbas R.A. that the Holy Prophet did declare to hasten in the performance of Hajj as nobody knew that when a hinderance may take place. (Ahmad, Abu Daud)

6. The conditions under which the Hajj becomes a moral obligation:

All the authorities in religious matters have unanimity that the Hajj becomes a moral obligation for a person (man or woman) when the following five conditions are found in him.

i. That he should be a Muslim:

As the orders of the religion are addressed to Muslims only.

ii. & iii. That he should be a sensible and adult as the immature child and insane persons whose offence is not worthy of interrogation:

Hazrat Ali R.A. quotes that the Holy Prophet did declare that three kind of persons whose offence was not worthy of interrogation, "One, a sleeping person until he awakes, second, a child till he attains the

age of maturity and thirdly, an insane person until his insanity is removed.” (Abu Daud, Trimizy, Ibn-i-Maja)

- iv. **That he should be a free person and not a slave of anyone:**

As the Hajj is such a Divine worship that requires lot of time and wealth. In it is the condition of conveyance and provisions for a journey although a slave has not the ability of the same, then a slave is not the owner of his own consent.

- v. **The competency to reach Ka’bah:**

As Allah Almighty Commands, “Who has the competency to reach that”.

7. The meaning of competency for Hajj:

The competency is a condition for the moral obligation of Hajj (as has been defined before). The following affairs are included in the meaning of competency.

- i, ii. Provisions for a journey and conveyance:

Hazrat Ibn-i-Umar R.A. quotes that a person stood up and asked, Oh, the prophet of Allah! That what does mean ‘Sabil’ – manner in the Commandment of Allah Almighty. He declared the provisions for a journey and conveyance. (Trimizy)

This tradition has been quoted by Imam Dar Qutni from Hazrat Abdullah bin Umro bin Alas R.A. Hazrat Ibn-i-Abbas RA. Hazrat Anas R.A. and Hazrat Ayesha R.A.

Provisions for a journey means that a person may have (leaving aside a home and necessities of need) so much wealth that may be sufficient to cover the expenses to and from Makkah and besides the expenses there, that may be sufficient for his family people to cover the expenses of their living.

By conveyance means the mode of communication, whether the conveyance may be his own or on rent. This condition of conveyance is only in that case when the distance from Makkah is long. If the distance is short and this will be possible to reach Makkah on foot, then the condition of conveyance is finished.

- iii. There is no danger to the life and wealth of the pilgrim in the way, the journey may be on the land or sea. If there is a danger in the way, then the Hajj is not obligatory.

8. The Hajj of a woman:

The Hajj is so obligatory on the woman as is on the man, but for her in the meaning of competency besides above mentioned affairs, one additional thing is included that during the journey of Hajj, her husband or any other intimate relative (such as brother, son, uncle, maternal uncle) should accompany her.

If her husband or any other intimate relative does not accompany her, then Hajj is not obligatory for her. This condition is only in that case when the distance to Makkah is of three days or more and if the distance is of less than three days, then the condition of husband or intimate relative is not required.

Hazrat Abu Hurraira R.A. quotes that the Holy Prophet did declare that this was not lawful for a woman, who believed in Allah and the last day to travel for a day and night in the absence of her housemates or intimate relative. In another quotation there is mention of a single night and in the third quotation there is mention of three days and three nights. (Bokhari, Muslim, Ahmad, Malik, Trimizy, Ibn-i-Maja, Ibn-i-Khazeema)

Hazrat ibn-i-Abbas R.A. quotes that the Holy Prophet did declare that any woman should not travel without an intimate relative.

One person came to the Holy Prophet and submitted that he had presented his name for certain war against infidels and his wife was proceeding for Hajj. He declared to him to go back and accompany his wife for Hajj. (Bokhari, Muslim, Ahmad)

9. The Hajj of a child:

There is unanimity in the matter that although the Hajj is not an obligation for a child but if he proceeds for Hajj that will be considered as a voluntary Hajj and he will get the reward of the same.

Hazrat Saib bin Yazid R.A. quotes that in the year when the Holy Prophet performed his last Hajj, he was also taken for Hajj although he was seven years old. (Bokhari, Ahmad, Trimizy)

Hazrat Jabir R.A. quotes that they performed Hajj with the Holy Prophet and the women and children were with them. They recited the 'talbiya'-A special prayer for Hajj and did 'Rami Jamar' – stoned the devil on behalf of the children. (Ahmad, Ibn-i-Maja)

Hazrat Abdullah bin Abbas quotes that the Holy Prophet was at a place called 'Roha', 32 Miles away from Madinah that on the way he met a caravan. He offered a salute to those people and enquired who they were? They replied that they were Muslims. Those people then asked, who they were? He declared that he was Prophet of Allah. A woman came running under the thought that she may not miss an opportunity and enquired by taking her child by the arm from the camel's saddle, Oh, the Prophet of Allah! Was there Hajj for that child? He declared in affirmative and said that there was compensation for her. He will get the reward for the Hajj and she will get the reward of taking him to Hajj. (Ahmad, Muslim, Abu Daud, Nissai)

All agree on this with the exception of an unknown sect that if a child performed Hajj in this childhood and when he

grew old, the Hajj became an obligation for him, then this will be necessary for him to perform Hajj and that the Hajj of his childhood will not be sufficient for him.

Hazrat Ibn-i-Abbas R.A. quotes that the Holy Prophet did declare that the child who performed Hajj and when he grew adult, he should perform another Hajj. (Tibrani)

10. Deputation in Hajj:

(To go for Hajj for a person in his life by another person)

- a. For the obligation of Hajj, sound and good health is not a condition. Therefore if a person has got wealth but is so weak, old, paralytic or a permanent patient and is unable to face the hardships of Hajj then this is not right for him to perform Hajj himself but this is necessary for him to send another person (even his son) to perform Hajj on his behalf. For a man, a woman may go and for a woman a man may go.

Hazrat Fazal bin Abbas R.A. quotes that a woman from the tribe of 'Khasham' asked the Holy Prophet, Oh, the Prophet of Allah! That her father had grown so old and cannot sit on a conveyance to fulfil the obligation of Hajj that can she go on his behalf? He declared in affirmative. This happened on the occasion of last Hajj by the Holy Prophet. (Bokhari, Muslim, Ahmad, Trimizy, Abu Daud, Nissai, Ibn-i-Maja)

- b. On account of this tradition, the old man or weak and sick person, when he is wealthy, Hajj is an obligation for him. Either he became wealthy when he was unserviceable or when he was in good and sound health.
- c. The obligation of Hajj can be fulfilled on behalf of that patient who had got no hope of recovery. Hajj cannot be performed on behalf of that person who had the hope of recovery. Similarly Hajj cannot be

performed on behalf of an insane person because he may be cured and Hajj cannot be performed on behalf of a prisoner because he may be set free. Hajj cannot be performed on behalf of a beggar because he may become a wealthy man.

- d. A person can perform Hajj on behalf of another person, when he had already performed Hajj on his own behalf.

Hazrat Abdullah bin Abbas quotes that the Holy Prophet heard a person saying,

“Here I am to do Thy bidding my Lord! On behalf of Shabarma”. The Holy Prophet enquired from him that who the ‘Shabarma’ was? He replied, his brother or relative. The Holy Prophet then enquired from him that had he performed Hajj on his own behalf? He replied in negative. The Holy Prophet then told him to perform. Hajj first on his own behalf. Then the Hajj on behalf of ‘Shabarma’ can be performed. (Abu Daud, Nissai, Trimizi, Ibn-i-Maja, Ibn-i-Khazeema)

- e. If a sick person having lost all, hope for health got his Hajj performed by another person and afterwards he gained health then it is necessary for him to perform Hajj himself as his gaining of health proved that his disease was not a permanent one.

11. The Fate of Hajj of a dead person:

If upon certain person due to his wealth or as an offering Hajj had become an obligation for him and he passed away without performing the same then Hajj can be performed on his behalf where he left a will for the same or not.

Hazrat Ibn-i-Abbas R.A. quotes that a woman from the tribe of ‘Jahina’ came to the Holy Prophet and asked him that her mother had offered for a Hajj but she expired without performing Hajj that can she go for Hajj on her behalf? He

declared that she can go for Hajj on her behalf. She was asked that if some debt stood against her mother then would she had paid the same? Pay the debt of Allah as He required the debt to be paid. (Bokhari)

Hazrat Bareeda Aslami R.A. quotes that a woman came to the Holy Prophet and asked that her mother passed away without Hajj. Then if she performed Hajj for her, will that be considered to be performed by her? He declared in affirmative. (Ahmad, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

Hazrat Anas R.A. quotes that a person came to the Holy Prophet and asked that his father had not performed the Hajj as described by Islam. He declared that if some debt stood against his father then would he had paid the same? He replied that he would have paid. The Holy Prophet declared that this was a debt against his father which should have been cleared.

12. Trading and labour work during the Hajj.

There is unanimity in this respect that there is no harm on earning of livelihood, trading or labour work during the Hajj.

Hazrat Ibn-i-Abbas R.A. quotes that in the beginning the people were used to trading in Mina, Arfat and Zilmijaz during the Hajj then they felt afraid by trading in the state of Ahram—Two unstitched pieces of white cloth wrapped down the body by male pilgrims during Hajj to Ka'bah and Allah Almighty descended this verse.

“It is no sin for you that ye seek the bounty of your Lord (by trading)”. Albaqrah: The Cow: 198 (Bokhari, Muslim, Nissai)

Abu Imama Tayami quotes that he requested Hazrat Ibn-i-Umar R.A. that he provided the conveyance to the people for Hajj (in that area) and some people said to him that there was no Hajj for him. Hazrat Ibn-i-Umar said that did he not wear Ahram and say talbiya – “Here I am to do Thy bidding, my Lord! Is the declaration made by the pilgrims” during the Hajj? Did he not make a circuit of the Holy Ka'aba and go

upto Arfat? Did he not practise 'Rami Jamar' – stoning the devils? He replied why not? He said then that was his Hajj.

A person put up a similar question to the Holy Prophet as he had asked Hazrat Ibn—Umar R.A. the Holy Prophet remained silent until the verse descended from Allah Almighty meaning – “It is no sin for you that ye seek the bounty of your Lord (by trading)”.

He (the Holy Prophet) called for that person and recited the verse before him and declared to him that there was Hajj for him. (Abu Daud, Saeed bin Mansoor)

A person enquired from Hazrat Ibn-i-Abbas R.A. that he did the labour work for the pilgrims and performed along with the ceremonies performed by pilgrims. Was there compensation for him? Hazrat Ibn-i-Abbas replied in affirmative and then recited this verse.

“For them there is in store a goodly portion out of that which they have earned. Allah is swift at reckoning.”
Al-baqrah: The Cow: 202 (Baihaqi, Dar Qutni)

THE ORDERS CONCERNING UMRA

1. Meaning – wordly and according to the law:

The wordly meaning of Umra (Pilgrimage to Makkah on days other than Hajj days) is to intend to visit some place but according to law is to intend to visit Ka'abah – The House of Allah at Makkah.

2. Perfection and reward (specially in Ramdhan):

Hazrat Abdullah bin Masood R.A quotes that the Holy Prophet did declare to follow Hajj and Umra after one another as they dispel poverty and sins as the furnace dispels the scum of Iron, Gold and Silver. (Ahmad, Abu Daud, Trimizy)

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that the compensation of an accepted Hajj was not less than the paradise and two Umras were the atonement of those sins committed between them. (Muslim, Ahmad, Nissai)

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet declared to an Ansar – the Musalmans of Madinah who extended every help to the Holy Prophet and his companions on their migration to Madinah. woman (Hazrat Ibn-i-Abbas even told her name but the narrator afterwards forgot the same) that why she did not perform Hajj with them? She replied, Oh, the messenger of Allah! They had only two camels, on one of them went her son and his father and one camel was left with them and they rided the same for their needs. The Holy Prophet did declare that when the month of Ramdhan will come, then perform an Umra as the Umra in Ramdhan was like a Hajj. (Bokhari, Muslim, Ahmad)

3. Time:

Hajj is performed in fixed days but the time for Umra is not fixed and may be performed during each part of the year.

a. Before Hajj:

Akrama bin Khalid says that he enquired from Hazrat Ibn-i-Umar R.A that how was Umra before Hajj. He replied that if any person performed Umra before Hajj, there was no harm. The Holy Prophet performed Umra before Hajj. (Bokhari, Ahmad, Baihaqi, Abu Daud, Ibn-i-Khazeema)

b. With Hajj:

The Holy Prophet performed four Umras in his life time and out of these three were in the month of Zi-Qa'ad and the fourth was alongwith the Hajj.

c. After Hajj:

This was enquired from Hazrat Ayesha R.A for the performance of Umra after Hajj then she replied that after Hajj the Holy Prophet sent with her her brother (Abdur Rehman bin Abu Bakar R.A) then she went out of the limits of Haram – the sacred territory of Makkah and then she performed Umra. (Ahmad)

Advantage:

As has been described before that Umra can be performed in every part of the year, therefore Umra can be performed in the month of Rajab but as some people consider that there was no special perfection of Umra in this month. Hazrat Ibn-i-Umar R.A was under the apprehension that the Holy Prophet performed any Umra in the month of Rajab but when Hazrat Ayesha R.A contradicted this then Hazrat Ibn-i-Umar R.A became silent that the Holy Prophet did not perform any Umra in the month of Rajab.

Imam Noadi says if this was claimed that the Holy Prophet before migration to Madinah performed Umra in Rajab alongwith Quresh as they used to perform Umra in Rajab then the reply to same is that is no argument for the Quresh for performing Umra in Rajab even if this is

accepted then this is not necessary that the Holy Prophet would have joined them in the performance of Umra, if this is accepted then what was the reason that he performed Umra once with them and never afterwards?

4. Order:

Like Hajj, the performance of Umra once in a life time is obligatory and after that it is voluntary.

Allah Almighty Commands:

“Perform the pilgrimage and the visit (to Makkah) for Allah.” (Albaqrah : The Cow : 196)

In this verse an order has been given to remain firm for the performance of Hajj alongwith Umra therefore like Hajj, the Umra is also obligatory, likewise.

Hazrat Abu Zareen Uqaili R.A quotes that he went to the Holy Prophet and submitted that his father had grown old. He can neither go for Hajj and Umra nor can travel. The Holy Prophet declared to him to go for Hajj and Umra on behalf of his father. (Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Baihaqi)

Hazrat Zaid bin Sabit R.A quotes that the Holy Prophet did declare that Hajj and Umra, both were obligatory, so this made no difference, you may start with either. (Dar Qutni)

Order for the ceremonies to be performed by the pilgrims at Makkah during Hajj and Umra

The order and conditions for the ceremonies to be performed by the pilgrims at Makkah during Hajj and Umra appear to be known from many traditions but in this respect, the most detailed and comprehensive tradition is by Hazrat Jabir bin Abdullah R.A in which he describes the detailed occurrence of the last Hajj (Hujjatulwida) by the Holy Prophet. This may be recalled that after the obligation of the Hajj, the Holy Prophet performed only one Hajj and this was his last Hajj. The Holy Prophet stressed upon his companions again and again to learn from him the ceremonies to be performed during Hajj by seeing his actions. This tradition by Hazrat Jabir bin Abdullah R.A has been described in detail by Imam Ahmad, Muslim, Abu Daud and Ibn-i-Maja and briefly quoted by Imam Trimizi and Nissai.

We give below the quotation by Imam Muslim and where the mention of the ceremonies to be performed by the pilgrims at Makkah during Hajj is missing, there we shall describe the quotations of other companions.

Hazrat Jabir R.A says

The Holy Prophet stayed at Madinah for nine years and during this period performed no Hajj. Then in the tenth year he got this announcement be made among the people that he was proceeding for Hajj. For accompanying him, the people in large number reached Madinah. Every person wanted to act by observing the actions of the Holy Prophet. They started with the Holy Prophet from Madinah when they reached a place five miles away from Madinah called 'ZulHalifa' then (the wife of Hazrat Abu Bakar Siddiq R.A) Hazrat Ismaa daughter of Anees R.A gave birth to a child to be known as Muhammad

bin Abe Bakar R.A Hazrat Ismaa R.A sent a message to the Holy Prophet and enquired that what should be done by her? He declared to her to take bath and after tying a cloth to the place of blood, she should wear 'Ahram'. Next day after offering Zohar prayers, in the mosque, the Holy Prophet rode his female camel 'Qaswaa', when the female camel stood up then he (Hazrat Jabir R.A) observed as the look glanced a mole of people in large number looked every where on foot and conveyance in front and behind, on the right and left of the Holy Prophet. The Holy Prophet was among them. The Quran was descended on him and he explained to the people the commentary of the same and guided the people. Whatever action was performed by the Holy Prophet was followed by them. When the female camel got up he said the 'talbiya' – The words uttered by pilgrims at the time of Hajj proclaiming "I am present to serve Thee my Lord" (To say labbaik) in a loud voice in the following words:

"Oh, Allah! We are present to serve Thee. There is no partner unto Thee. We are present All praise and graciousness is unto Thee and the Kingdom and Dominion is unto Thee. There is no partner unto Thee."

The people also said 'talbiya' as even they say today. The Holy Prophet did not forbid them from any thing of the same. The Holy Prophet said the 'talbiya' regularly.

Their intention was of Hajj only and did not know the Umra. When they reached Makkah alongwith him (The Holy Prophet) and then entered the Masjid-ul-Haram (Inviolable place of Worship), he touched the black stone of Ka'aba with his hand or lips (kissed) and then started (encircle) circumambulating the Ka'abah and the three rounds were completed by running slowly and the balance four rounds were covered under ordinary speed.

Then he came to the place of Abraham and recited this verse.

“Take as your place of worship the place where Abraham stood (to pray).” (Albaqrah : The Cow : 125)

Then he stood like this that the place of **Arrillam** was between him and the Holy Ka'abah. He recited the surahs Alkafirun – The disbelievers and Al-Tauhid – The unity in both the rakats and then he came towards the black stone of Ka'abah and touched the same. Then he went to the door of Bab-e-As-Safa towards As-Safa and when he reached near As-Safa then recited this verse.

“Lo! (the mountains) As-Safa and Al-Marwah are among the indications of Allah.” (Albaqrah : The Cow : 158)

He declared that the thing that Allah **Almighty** had mentioned first in this surah, he will start from that place. Accordingly he started from As-Safa and climbed that place and when the Ka'abah was in sight he faced the same and described the Oneness and Greatness of Allah (Allah-O-Akbar – Allah is Great) and read this supplication:

“That there is no God but Allah, there is no partner unto Him. The Kingdom is unto Him and His Praise and Applause is Adorned. He is Mighty on all things. There is no God with the exception of One Allah. He fulfilled His Promise. He helped His bondsman and He defeated only all the tribes.”

Every time after this, he prayed by stopping and repeated these words. Then he got down from As-Safa and proceeded towards Al-Marva, when he descended down, then he did ‘Sai’ Al-Marvah – Attempt and ran for a small distance. When they climbed the descent had finished and he walked an ordinary walking. When he reached Al-Marvah, then he climbed so much that the Ka'abah was visible. Here he prayed as he had prayed at As-Safa and when he finished the seventh round, he was at Al-Marvah. Then he declared that if he were before hand then he would not brought the sacrificial animals and would have converted his ‘Ahram’ of Umra and Hajj into that

of 'Umra' only. Therefore the person not having the sacrificial animals, should untie his 'Ahram' and consider his 'Ahram' for Umra only.

One person Saraqa bin Malik R.A stood up and asked, Oh, the Prophet of Allah! Was this order for that year or for ever? The Holy Prophet put his fingers into each other and declared twice Nay, Umra had entered Hajj forever and ever.

Hazrat Ali R.A reached with camels for the Holy Prophet from Yemen. He noticed that Hazrat Fatima R.A had untied her "Ahram" and was wearing coloured clothes and had applied Collyrium. Hazrat Ali R.A disliked this. Then Hazrat Fatima R.A said that this had been ordered by her father (The Holy Prophet). Afterwards Hazrat Ali R.A while narrating this in Iraq said that he later went to the Holy Prophet becoming enraged against Hazrat Fatima R.A to enquire from him that whether he had ordered Hazrat Fatima R.A to do so? (To untie the Ahram) and he told the Holy Prophet that he had disliked this action of Hazrat Fatima R.A. The Holy Prophet replied that she was telling the truth and asked him that when had intended for Hajj then what did he say? He replied that he had said Oh, Allah! That his intention was the same which was the intention of the Holy Prophet. The Holy Prophet declared that he had the sacrificial animals therefore did not untie the 'Ahram'. The number of camels Hazrat Ali R.A had brought from Yemen and the number of camels, the Holy Prophet had brought with himself aggregately amounted to one hundred.

Accordingly after that with the exception of the Holy Prophet and the people having sacrificial animals, all the other people untied their 'Ahrams' and had the hair-cut from the head. When the day of 'Tarvia' (to have an eye at the end) (8th of Zil Hajj) came, then all the people departed towards Mina and had the intention for Hajj. The Holy Prophet who was in his Ahram too reached Mina on his conveyance, where he offered five prayers. (Zohar, Asr, Maghrib, Isha and Fajar).

He stayed for some time after Fajar prayers, when the sun had risen then he ordered and according to which a tent was pitched in the valley of Namra (A valley near Arfat).

The Holy Prophet started and the Quresh were sure that he will stop at Masha'ar-i-Haram (Mazdulfa) as the Quresh used to do in ignorance but the Holy Prophet proceeded further until he reached Arfat. There he found for himself a tent pitched in the valley of Namra and he stayed therein.

When the sun had declined, then he ordered to make ready his female camel, Qaswa and she was made ready. He came to the descent of the valley (where the mosque of Namra stands) and while delivering a sermon to the people, declared:

“Your lives, your wealth, your honour and dignity are forbidden over each other like this day, city and this month are with chastity. All the customs of ignorance are downtrodden under the feet. All the disputes of the murders of ignorance are destroyed. And first of all declare ineffectual the blood of my household that is to say of the son of Rabia bin Harris who was murdered by the tribe of Hazil when he was suckling of Bani Sa'ad.

All the interests of ignorance are declared as null and void and first of all I leave the interest of my household (that is to say of my uncle) of Abbas bin Abdul Motalib as that is all null and void. Feel afraid of Allah in the affairs of your wives, because according to agreement of Allah, you considered them to be your wives and according to the Muslim confession of faith and proposal and consent they are declared as lawful for you. Your right on women is that if you dislike someone for coming to your house, they should not allow him to come but if they act contrary to this then punish them which should not be too much harmful.

The right of women upon you is to feed and dress them nicely. I am leaving among you a thing that if you hold

the same firmly will never go astray. That thing is the Book of Allah. Oh, people! On the day of general resurrection this will be enquired from you about me, then tell that what reply will you represent?"

The companions submitted that they give testimony that he conveyed all the orders and discharged his duty and distinguished for them the bad from the good. Then the Holy Prophet lifted his forefinger towards the sky and pointing towards the people said for three times.

"Oh, Allah! Be witness.

Oh, Allah! Be witness.

Oh, Allah! Be witness."

Then he got the Azan – Call for prayer to be said and got the Aqamat – Call for congregation to be said and offered the Zohar prayers and again got the Aqamat to be said and offered the Asr prayers. In between these two prayers no voluntary prayer was offered. Then he rode his female camel and came to the place of stop (In Arfat near the Jabble Rehmat – the mountain of Divine Mercy that place where he stopped) and then caused his female camel to stand on the rocks down the mountain and remained ridden. A crowd of people on foot was in front of him, then he faced Ka'abah and remained standing till the Sun had set. The yellowish tinge of the sun had finished after the sun had set and got Hazrat Asama R.A ridden on the female camel and set for Mazdalfa. The reins of the female camel were kept in tightness that his head was touching the camel's saddle and he was pointing with his hands, Oh, people! Walk with calmness and tranquility. Whenever a dome of sand came, he released the reins of the female camel enabling her to ride upto this he reached Mazdalfa where he offered the Maghrib and Isha prayers with one Azan and two Aqamats. No voluntary prayer was offered in between the two prayers. Then he lied down upto morning. When the morning dawned then he offered the Fajar (morning prayer) with one Azan and

one Aqamat. Then he rided the female camel – Qaswa and came to Mashaar-i-Haram, then faced Ka'abah and prayed to say takbir – Praises of Allah (Allah-O-Akbar) tehlil – making lawful (to say that there is no God but Allah) and Taulid – Oneness (to say Oneness of Allah Almighty). He remained standing till the brightness of the day appeared. Then he started before the rising of the sun. He got ridden with him, the son of Hazrat Abbas R.A. Fazal. Fazal R.A. was a handsome faced man of whitish complexion and his hair were very nice. When the Holy Prophet started, then some women were going. Fazal R.A. began to look at them. The Holy Prophet placed his hand on the face of Fazal R.A. Fazal R.A. turned his face towards the otherside and again began to look at the women. The Holy Prophet while turning his hand to the otherside placed on the face of Fazal R.A. Fazal R.A. turned his face towards the other side and began to look at the women. Then the Holy Prophet reached the valley of Mohassir (where the companions of the elephants were killed – Ashab-e-Feel) There he made the female camel to go swiftly. He took that middle way that leads to the Jamra Kubra (Big) – Jamra Aqba. This is towards Makkah and biggest of all. So forth he came near the same (that the oath Aqba (swearing allegiance) took place under a tree near the Jamra Aqba). He threw seven small stones over the Jamra Aqba and said Allah-O-Akbar – Allah is Great while throwing each stone. The stones were so small that could be held between the two fingers for throwing. He was standing in the descent of the valley. Then he turned and came to the sacrificial place. He sacrificed with his own hands 63 camels and that were left over, handed the same to Hazrat Ali R.A. and he sacrificed the same. He joined with himself Hazrat Ali R.A. in the sacrifice. Then he ordered for taking one small piece of meat from each camel and that was cooked. The Holy Prophet and Hazrat Ali R.A. ate that meat and the soup was also taken. After that he got his hair cut.

After that he came riding to Makkah and performed the circumambulating of Ifaza (of favour and advantage) also called Ziarat (Pilgrimage). He offered the Zohar prayers in Makkah. Then he came to the well of Zam Zam. Some persons belonging to the family of Abdul Matlib were serving Zam Zam to the people. He declared, Oh, sons of Abdul Matlib! Draw out the water for the people to drink. If he had not the fear that the people will snatch the bucket for drawing water following him then he would have drawn the water with them.

They gave a bucket of water to the Holy Prophet and he drank from the same.

Then he returned to Mina and spent three nights of Tashriq (Beauty) that is 11,12 and 13th of Zil-Hajj there. Everyday when the sun declined then he threw seven small stones on each Jamra and said Allah-O-Akbar – Allah is Great with every stone. He stayed for a long time on the first and second Jamra and prayed to Allah Almighty. On the third Jamra, he threw the stones and did not stop there.

After returning from Mina:

He stayed in the valley of Mohassib (the plain of Makkah that is in the way of Jabbal-i-Hira). He offered the Zohar, Asr, Maghrib and Isha prayers there, then he slept for some time. In the last part of the night, he entered Makkah and offered the circumambulation of Farewell (Tawaf-i-Wida).

From these traditions the order of the ceremonies to be performed by the pilgrims during Hajj and Umra is as follows:

After reaching Miqat (Appointed place where the pilgrims make a vow of pilgrimage) to take a bath and wearing the Ahram – which is the sign of intention of Hajj and to say ‘Talbiya’.

After reaching Makkah to offer the Tawaf-i-Qadoom. In this circumambulation touching or kissing of the black stone.

First three rounds to be completed by running slowly and the balance four rounds to be covered under ordinary speed.

After tawaf to come to the place of Abraham and to offer two rakat prayers there. Then after touching the black stone to go towards As-Safa and after climbing As-Safa to face Ka'abah and mention of Allah Almighty and for three times to say that there is no God but Allah, there is no partner unto Him. The Kingdom is unto Him and His praise and applause is adorned. He is Mighty on all things and to pray after that. Then going towards Al-Marvah and after climbing that and facing Ka'abah to pray similarly.

To perform "Sai" – Attempt between As-Safa and Al-Marvah for seven times and in every Sai to go running for a small distance between the valley in descent that has been now painted in green between the two posts. After doing all these things the ceremonies to be performed by the pilgrims for Umra are over.

After all this if the head is got shaved or hair cut is obtained, then the restrictions of Ahram are finished. Accordingly the companions who were with the Holy Prophet, he ordered them to convert the Ahram of Hajj into that of Umra and they untied the Ahram. The person who does so is called Mutamatti – Enjoining but the person who keeps his Ahram for Hajj and will neither get his head shaved or will get his hair cut nor will untie the Ahram is called Qarn – An age if he had got the intention of performing Umra and Hajj together and if he had the intention of Hajj only then he is called Mufrad – Alone. Then on the day of 'Tarvia' – to have an eye at the end that is 8th of Zil-Hajj, the Mufrad and Qarn with that Ahram and Mutammati will tie a fresh Ahram for going towards Mina.

To offer five prayers in Mina and spend the night between 8th and 9th of Zil-Hajj there. To go to Arfat on the 9th of Zil-Hajj called the day of Arfah – the day before the Eid after sunrise. After reaching Arfat to offer the Zohar and Asr prayers together with one Azan and two Aqamats and not to

offer any prayer in between the two prayers and the deliverance of sermon by the leader of the prayers before the prayers. After becoming disengaged from both the prayers coming to Arfat and to pray there by standing, mention of Allah Almighty and praying before him till sunset.

After sunset without offering the Maghrib prayer setting out for Mazdalfa.

After reaching Mazdalfa to offer the Maghrib and Isha prayers together and not to offer any prayer in between the two prayers.

To spend the night at Mazdalfa.

On the 10th of Zil-Hajj (the day of sacrifice) to offer the Fajar prayer at Mazdalfa and coming to a place called Mashharul Haram and facing Ka'abah to pray by standing before Allah Almighty.

After spread of day light to set for Mina via valley of Mohassir. After reaching Mina to throw small stones at Jamra Aqba also known as Jamra Kubra. Then coming to the sacrificial place to offer the sacrifice. Then shaving or cutting of the hair of head. Then going to Makkah to offer the Tawaf-i-Ifaza also called Tawaf-i-Ziarat (Pilgrimage).

After finishing all these things, the restrictions imposed on pilgrims for Ahram are removed. Before the Tawaf-i-Ifaza, all other restrictions such as taking of bath, changing of clothes and application of perfume were finished but the restriction on sexual relations with the wife remained. After Tawaf-i-Ifaza this restriction is also removed.

After disengagement from Tawaf again coming back to Mina and to stay there for 12th and 13th of Zil-Hajj (uptil noon).

To come back to Makkah from Mina on 12th or 13th of Zil-Hajj while returning from Makkah to offer the Tawaf-i-Wida – Farewell.

All the ancestors of the authorities in religious matters agree on the order for the ceremonies to be performed by the pilgrims at Makkah during Hajj and Umra. There is difference about two things.

One is that the Hanfis consider that the Qarn pilgrim after reaching Makkah for the first time will perform two Tawafs and two Sais, while others consider to perform one Tawaf and one Sai.

Second is that the populace (including the four authorities in religious matters) consider that the Mutammatti after Tawaf-i-Ifaza will perform Sai and according to Imam Ibn-e-Hanaya and his pupils, the pilgrim will not perform any Sai after Tawaf-i-Ifaza.

Out of the actions for Hajj and Umra some are of Divine Command or fundamentals of faith. That is to say if some thing is missed then the Hajj and Umra will become invalid. Some things are obligatory. That is to say, their performance is necessary. If some thing is missed out of these then ransom (sacrifice of an animal) can compensate the same and some things are traditional and if some thing is missed out of these, then although the reward is not awarded to person but his Hajj and Umra will be considered as perfect without any ransom.

In the next pages of the book we shall describe all the actions of Hajj and Umra with their detailed orders separately.

MAVAQIT – APPOINTED PLACES

Appointed places are of two kinds:

1. Appointed place or habitation.
2. Appointed Time.

(Miqat – A place in Makkah where the pilgrims make a vow of pilgrimage preparatory to entrance in Makkah)

(A place for putting on Ahram for Hajj and Umra)

1. Appointed place or habitation:

Appointed place means that place where on reaching the intending person for Hajj and Umra ties the Ahram for Hajj or Umra or for both.

A. Order:

It is obligatory to tie the Ahram on reaching the appointed place. That is to say if some person passes the Miqat without Ahram and ties the same after going through that place, then this will be considered as a sin and his Hajj or Umra will be considered perfect only after he had paid the ransom – the sacrifice of an animal.

B. Which are the Miqat(s)?

- a. For the outcomers, the following are the five Miqats.
 - i. For the residents of Madinah, Zul-Halifa which is now known as Abyar-i-Ali, and this is at a distance of 5 miles (8 Kilometers) from Madinah and at a distance of 295 miles (472 Kilometers) from Makkah.
 - ii. For the residents of Syria, Hajfa which is near to Rabigh and is at a distance of

- approximately 150 miles (240 Kilometers) from Makkah.
- iii. For the residents of Najad – Higher part of Saudi Arabia ‘Qurn-ul-Minazil’ which is now called ‘Seel’ and is at a distance of approximately 50 miles (80 Kilometers) from Makkah.
 - iv. For the residents of Iraq: Zat-j-Arq (which is in the north of Seel) and is at a distance of 77 miles (123 Kilometers) from Makkah.
 - v. For the residents of Yemen: Yalmalum, which is now called Sa’adia and is at a distance of 60 miles (96 Kilometers) by land from Makkah. For the people coming by sea and after going 580 miles (608 Kilometers) from the island of Kamran, the place of Sa’adia comes and Jeddah is 75 miles (120 Kilometers) away from here.

These Miqats are not only for the above countries but are Miqat for the person who comes through the way for Hajj and Umra to Makkah.

Therefore, Hajfa is the Miqat for the persons coming from Egypt, Libya, Algeria, Tunis, Morocco and all the countries on the western side and Yalmalum is the Miqat for the persons coming from Jawa (Indonesia), India, Pakistan and all the countries on the Southern side.

Hazrat Ibn-I-Abbas R.A quotes that the Holy Prophet appointed Zul Halifa for the residents of Medinah.

Hajfa for the residents of Syria, Yalmalum for the residents of Yemen, Qurn for the residents of Najad as Miqats and declared that these are for the residents of the side and the people coming from other places who happen to pass through these places with the intention of Hajj and Umra are Miqats for them and for the persons whose house is in between the Miqat and Makkah, his Miqat is the place from where he started so that the Miqat for the residents of Makkah is their homes. (Bokhari, Muslim, Ahmad)

Hazrat Ayesha R.A quotes that the Holy Prophet appointed Zat-i-Arq as Miqat for the residents of Iraq. (Abu Daud, Nissai)

- b. For the persons whose house is in between Miqat and Makkah, their Miqat is the place from where they start as is clearly mentioned in the above stated tradition by Hazrat Ibn-i-Abbas R.A.
- c. For the residents of Makkah, the Miqat for Hajj is their homes as is clearly mentioned in the above stated tradition by Hazrat Ibn-i-Abbas R.A but for them the Miqat for Umra is that place where the limits of Haram (The Sacred territory of Makkah) end. These people will first get out the limits of Haram and then after tying Ahram will enter Makkah for Umra.

Hazrat Abdu Rehman bin Abu Bakr R.A. quotes that on the day after his last Hajj (When the Holy Prophet was to set for Hajj) he declared to him to take the farewell tawaf along with his sister, Hazrat Ayesha R.A. riding the same as they will reach Makkah (four miles away from Makkah) where the nearest place outside the limits of Hajj is a dome, then get down for tying the Ihram and come back for Umra as this is the most acceptable Umra. (Bokhari, Muslim, Tirmidhi)

2. Appointed time:

Appointed time means that time in which it is obligatory to perform the Hajj.

Allah Almighty commands:

“They ask them (Oh, Muhammad) of new months. They are fixed seasons for mankind and for the pilgrimage.” (Albaqrah : The Cow : 189)

Tying of Hajj Ahram is desirable in Hajj months and is unpleasant in other months.

Allah Almighty commands:

“The pilgrimage is (in) the well known months.” (Albaqrah : The Cow : 197)

Hazrat Ibn-i-Abbas R.A. quotes that the tradition is that the Ahram of Hajj may be tied in the months of Hajj. (Bokhari)

The months of Hajj mean Shawwal, Zi Qada and the ten days of Zil Hajj.

Hazrat Ibn-i-Umar R.A. quotes that he (The Holy Prophet) declared, the months of Hajj were Shawwal, Zi Qada and the ten days of Zil Hajj. (Bokhari)

Such quotations are told by Hazrat Ibn-i-Arafat R.A., Ibn-i-Masood R.A. and Ibn-i-Zubair R.A. (Dar Qutni)

There is no appointed time for Umra. The Ahram for Umra can be tied in any part of the year as has been told before.

3. Tying of Ahram before the Miqat:

The populace authorities in religious matters (including four authorities in religious matters and general narrators) consider it lawful to tie the Ahram before Miqat but the difference in between them is in considering the same as desirable or not.

AHRAM

Two unstitched pieces of white cloth wrapped down the body by male pilgrims during Hajj (Pilgrimage to Ka'abah) A white scarf tied round the head and hair by women pilgrims during Hajj.

1. Definition:

The wordly meaning of Ahram is to enter into such thing that forbids the human being from performing such works that were lawful for him before that and conventional meaning is to enter Hajj and Umra (having the intention of the same).

2. Order:

All the authorities in religious matters agree on the necessity of Ahram for Hajj and Umra. The base of this necessity is the declaration by the Holy Prophet that the faith of actions is with the intention.

3. Virtuous jobs and elegant manners:

The following jobs are lawful for Ahram:

i. Bath:

There is unanimity in the matter that before tying Ahram for Hajj and Umra, both for man and woman, where she may be in a state of menstruation or discharge of blood of the child birth taking bath is confirmed tradition of the Holy Prophet.

Hazrat Ayesha R.A quotes that the Holy Prophet when intended to tie the Ahram, then washed his head with water mixed with 'Khatmi' - Medicinal leaves like that of Jujube (Beri) and a special perfume to prevent itch and scabies was mixed there in and applied a small quantity of oil. (Ahmad, Dar Qutni)

Hazrat Zaid bin Sabit R.A quotes that the Holy Prophet took bath for tying his Ahram. (Trimizy)

This tradition by Hazrat Jabir R.A has been described before that the wife of Hazrat Abu Bakar Siddiq R.A Hazrat Ismaa daughter of Amees R.A when gave birth to Muhammad bin Abu Bakar R.A, then she sent a message to the Holy Prophet and enquired then what should be done by her? The Holy Prophet is his reply declared to her to take bath and after placing a cloth at the place of blood, tying of Ahram. (Muslim, Ahmad, Abu Daud, Ibn-i-Maja, Nissai)

ii. Use of Perfume:

Use of perfume of every kind on the body of the man and woman is lawful before tying of Ahram whether the effect of the perfume may remain after the Ahram. Hazrat Ayesha R.A says that she witnessed the brightness of the perfume in the parting of the hair of the Holy Prophet uptil now although he was in a sate of Ahram. (Bokhari, Muslim, Ahmad)

Hazrat Ayesha R.A also quotes that she used to apply the perfume to the body of the Holy Prophet for Ahram before tying the same and similarly applied perfume after untying the Ahram before performing the tawaf of Ka'abah – Tawaf-i-Ifaza. (Bokhari, Muslim)

Hazrat Ayesha R.A quotes for the third time that the Holy Prophet when intended for Ahram then he used the finest perfume out of the same which he had. So far she witnessed the brightness of the same after Ahram in his head and beard. (Bokhari, Muslim)

- iii. **The cloth of Ahram should be white as the Holy Prophet liked the white cloth too much:**

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet did declare that the best wearing of the garment was of white cloth, therefore the living people should wear white clothes and the coffins of the dead should be of white cloth. (Baihaqi)

Although in a state of Ahram wearing of colored cloth is allowed. There is no difference of opinion among the authorities in religious matters.

- iv. **Two rakat prayers:**

After tying Ahram before saying talbiya offering of two rakats of prayer is lawful.

Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet prayed two rakats of prayer at Zil Hujita when his conveyance stood up then he uttered talbiya. (Bokhari, Muslim)

4. **Kinds:**

Ahram is of three kinds.

- i. **Afrad:**

That is to say tying of Ahram with the intention of Hajj only.

- ii. **Tumamatti:**

That is to say tying of Ahram with the intention of Umra only and untying of Ahram after disengagement from Umra and then again on the day of Tarvia' (8th of Zil Hajj) tying of Ahram again with the intention of Hajj.

- iii. **Qarn:**

That is to say tying of Ahram with the intention of both Hajj and Umra or the Ahram was tied with the intention of Umra only but before disengagement

from Umra the intention was also made for Hajj and the Ahram will not be untied till the end of the Hajj.

All these three forms of Ahram are considered right by all the authorities in religious matters. Hazrat Ayesha R.A. quotes that on the occasion of 'Hujja-tul-wida' (last Hajj by the Holy Prophet) they turned out with the Holy Prophet. Some of them tied the Ahram for Umra only and some for both Umra and Hajj, while others tied Ahram for Hajj only. The Holy Prophet tied the Ahram for Hajj only. The person who tied the Ahram for Umra only, he untied the same after disengagement from Umra and he who had tied Ahram for Hajj or both Umra and Hajj, he did untie the Ahram till the day of sacrifice. (Bokhari, Muslim, Ahmad, Malik)

The difference is only in the respect that which kind out of three, is most excellent?

THINGS FORBIDDEN IN AHRAM

The following things are forbidden in a state of Ahram:

1. **Cutting, shaving or plucking the hair of the head or the body:**

All the authorities in religious matters agree on this that it is unlawful to cut, shave or pluck the hair of the head in a state of Ahram.

As Allah Almighty Commands:

“And shave not your heads until the gifts (Sacrifices) have reached their destination”.
(Albaqrah : The Cow : 196)

Certainly due to sickness or other ailment it is lawful to cut or shave the hair of the head but a ransom should be paid.

Allah Almighty Commands:

“And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering (sacrifice)”.
(Albaqrah : The Cow : 196)

The increased explanation of this ransom has been described in this tradition.

Hazrat Kaab bin Ujra R.A quotes that the Holy Prophet declared to him that perhaps the lice were causing him trouble and he replied in affirmative to the Prophet of Allah. The Holy Prophet ordered him to get his head shaved and as a ransom should fast for three days or feed the six poor and needy or give sacrifice of a goat. (Bokhari, Muslim)

All the authorities in religious matters agree upon this.

Advantage:

It is necessary to explain here that the Hanafites consider the ransom as double for a Qarn (who tied the Ahram for Umra and Hajj together) on the performance of any job that was unlawful in Ahram as compared with the Mutamatti or Mafrad persons.

The ransom as has been described at every place, that should be doubled for the Qarn pilgrims as considered by the Hanafites.

Only that person is allowed to choose one thing is to fast or almsgiving or sacrifice who on account of an excuse got his hair of head cut or shaved or plucked but if a person got his hair of head cut, shaved or plucked without any excuse, then certainly he will be bound to pay the ransom of a goat. He can neither fast for three days nor can feed the six poor and needy. What is the minimum quantity of the hair by cutting or shaving of which the ransom becomes necessary? In this respect the opinion of the different authorities in religious matters is different.

The order for the hair of the body is the same that is for the hair of the head.

2. Clipping of the nails:

All the authorities in religious matters agree upon this that it is forbidden to clip the nails in a state of Ahram but if some nail is broken by itself, then it is lawful to separate the same. The person who got his nail clipped in a state of Ahram with some excuse or without excuse will have to pay the ransom. The quantity of ransom is considered different by different authorities in religious matters.

3. To wear a stitched cloth for men:

Such cloth that is got stitched according to the measurements of the body such as shirt, shalwar (baggy trouser) or trouser.

4. Any thing to be used to cover the head such as turban or cap or any other covering.**5. Anything to be used as foot wearing such as stockings or socks or to wear such shoes that cover the ankles.****6. To apply perfume to the body or to wear such cloth that has been perfumed.**

All that forbidden things have been mentioned in this tradition.

Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet did declare that a person in a state of Ahram should not wear a shirt or turban or wear a long coat or gown with an attached cap or trousers or any perfumed cloth (with saffron). He will not use the stockings with the exception that he could not find shoes that should not cover the ankles, then he can use the stockings when he will cut them down the ankles. (Bokhari, Muslim, Abu Daud, Tirmidzi, Nissai, Ibn-i-Maja, Ahmad)

All the authorities in religious matters agree upon this that the things that have been forbidden by the tradition to use them in a state of Ahram are unlawful.

Shirt means every stitched cloth. Turban or cap means every thing that can be worn over the head. Stockings means every shoe or socks that can cover the ankles. Any person who will use these things, then the ransom (sacrifice of an animal or to feed the six needy and poor or fasting for three days) will be necessary for him. But this prohibition is for men

only. The women can use all these things that is to say stitched cloth (shirt and shalwar –Bagged trouser) can be worn by them. They can use the head covering (Dopatta). They can use the stockings or socks. But like men cannot use perfume. All the authorities in religious matters agree upon this.

Besides perfume the women are forbidden from two things in a state of Ahram.

7. **Use of a veil or veil covering the whole body from head to foot for women.**
8. **Use of hand gloves:**

In another quotation by Hazrat Abdullah bin Umar R.A besides above tradition there are additional words that the women may not veil faces or use the hand gloves in a state of Ahram. (Bokhari, Nissai, Trimizy, Ahmad)

From the veil means to cover the face with such thing that touches the face but to cover the face with such thing that may cover and not touch the face is lawful.

Hazrat Ayesha R.A quotes that men on conveyance used to pass by them when they were with the Holy Prophet in a state of Ahram. When those people came near them, they used the veil on the face from the head and when those people had passed, they used to lift the veil. (Abu Daud, Ibn-i-Maja)

The man who could not find the shoes below the ankles and he had got the stockings can use the same by cutting them below the ankles as has been allowed by the Holy Prophet in a tradition described above by Hazrat Abdullah bin Umar R.A. In this condition no ransom will be due from him but if he will use them without cutting them the ransom will be necessary from him.

9. To arrange for matrimony or to send a message for matrimony.

This is forbidden to arrange for matrimony or to send a message for matrimony in a state of Ahram. If some one will arrange for the same then that will be considered as ineffectual.

Hazrat Usman R.A quotes that the Holy Prophet did declare that the person in a state of Ahram should not arrange for matrimony or send a message for matrimony. (Muslim, Ahmad, Abu Daud, Tirmizy, Nissai, Ibn-i-Maja)

10. Hunting of the animals of the land:

- a. Hunting and slaughtering of the animals of the land in a state of Ahram is forbidden.

All the authorities in religious matters agree upon this.

Allah Almighty commands:

“Oh, ye who believe! Kill no wild game while ye are on the pilgrimage.”
(Al-Maida : The Table Spread : 95)

and the next verse describes

“But to hunt on the land is forbidden for you so long as ye are on the pilgrimage.”
(Al-Maida : The Table Spread : 96)

There is no difference of opinion in this respect.

- b. In a state of Ahram not only hunting is forbidden but even to help a hunter or to tell him about the hunt or to point out towards the hunt is not lawful.

On the occasion of truce of Hudaibiya when the Holy Prophet started from Madinah then he and many companions tied the Ahram. One

companion was Hazrat Abu Qutawa R.A. He did not tie the Ahram as the Holy Prophet had received the information that the enemy may attack on the way. So he advised Hazrat Abu Qutawa R.A and some other companions to remain without Ahram so that they may trace out the enemy on the way. This Hazrat Abu Qutawa R.A quotes that he saw a wild ass (zebra) on the way. He rushed forth towards that ass and hit him with a lancer and that went through him. He sought help from the other companions who were in a state of Ahram but they refused.

He describes in another quotation that he looked towards his companions who were in a state of Ahram and were looking at a thing. He too gazed in that direction and noticed a wild ass. He rushed forth but his whip fell down then those people said they will not help him as they were in a state of Ahram. He himself got down and picked the whip.

In the end of this tradition the Holy Prophet enquired from his companions that did some of them tell Hazrat Abu Qutawah R.A to attack the wild hunt or pointed towards the hunt? The companions of the Holy Prophet replied in negative. (Bokhari, Muslim)

There is no difference of opinion in this respect.

- c. The man may hunt himself in a state of Ahram or someone other may hunt for him not in a state of Ahram, this is unlawful for him to eat from that hunt.

Hazrat Jabir R.A quotes that the Holy Prophet did declare that in a state of Ahram it is lawful for them to eat from that hunt of land when they have neither hunted the same nor the same was hunted for them. (Abu Daud, Tirmizy, Nissai, Ibn-i-Maja)

- d. But if a person hunts himself not in a state of Ahram and presents its meat to a person in Ahram with the exception that he had not hunted the same for him then it is lawful for a person in Ahram to eat the same as also appears from the above quoted tradition by Hazrat Jabir R.A likewise this is also mentioned in another quotation by Hazrat Abu Qutawah R.A that he presented the meat of his hunt to the Holy Prophet. He ate the same along with his companions although he was in a state of Ahram at that time. (Bokhair, Muslim)
- e. The person who kills a hunt in a state of Ahram, then an offering for him is necessary according to the equivalent of the hunt.

Allah Almighty commands:

“Oh, ye who believe! Kill no wild game while ye are on the pilgrimage. Whoso of you killeth it of set purpose he shall pay its forfeit in the equivalent of that which he hath killed, of domestic animals, the judge to be two men among you known for justice (the forfeit) to be brought as an offering to the Ka’abah, or for expiation, he shall feed poor persons, or the equivalent thereof in fasting, that he may taste the evil consequences of his deed. Allah forgiveth whatever (of this kind) may have happened in the past, but whoso

relapseth, Allah will take retribution from him. Allah is Mighty. Able to Requite (the wrong).” (Al-Maidah : The Table Spread : 95)

In this verse although the offering has been made obligatory on that person who hunted willfully in a state of Ahram but according to the traditions of the Holy Prophet, the person who hunted by mistake, even on him the offering is a necessity.

Imam Zahri says that the Holy Quran has mentioned the order about the person who wilfully hunted in a state of Ahram and the order of the person has been mentioned in the traditions of the Holy Prophet who hunted by mistake in a state of Ahram.

Hazrat Jabir bin Abdullah R.A quotes that the Holy Prophet did declare that the person who hunted in a state of Ahram, he will have to pay the sacrifice of a ram. (Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Baihaqi, Hakam, (bn-i-Habban)

Similarly there are many other traditions in which the Holy Prophet has not mentioned separately, the order for those hunting wilfully or by mistake. In this verse it is that sacrifice which will have to be brought as an offering to the Ka’abah means that the offering will have to be slaughtered in Makkah and the meat will be distributed among the poor and needy.

There is no difference of opinion in this respect.

More explanation about this will be described in the problems of sacrifice at Mina.

11. Sexual union and the things leading towards this action such as kissing of the woman or to touch her with a lust or talking to her about sexual union.
12. Sinful and all deeds of disobedience.
13. Quarreling and disputing.

All these things have been forbidden by this verse.

“And whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage”. (Al-Baqrah : The Cow : 197)

- a. There is unanimity in this respect that the sexual union in a state of Ahram, the Hajj and Umra is nullified. Neither ransom nor any other thing can compensate the same.

Yazid bin Naeem Aslami (one of the followers) quotes that from the tribe of Jazam, one person had a sexual union with his wife whereas both were in a state of Ahram. That person came to the Holy Prophet and enquired about this. The Holy Prophet declared to him to complete the ceremonies of the Hajj and give sacrifice. Then both of them should go back and when they reach the place where they copulated, then separate from each other and do not see each other. There was another Hajj due from both of them. In the next any year, then both come for Hajj and when they reach that place where they copulated, then tie the Ahram and complete the ceremonies of the Hajj and give sacrifice. (Baihaqi)

This quotation although is finished regarding proof but the verdicts of law by Hazrat Umar

R.A, Hazrat Ali R.A, Hazrat Abu Hurraira R.A, Hazrat Abdullah bin Abbas R.A and some other companions are according to this.

- b. The sexual union may be before or after stay at Arfat, as the ceremonies of the Hajj are not finished anyhow the Hajj will be nullified.
- c. This is also known from this tradition that the Hajj of the person nullified in a state of Ahram due to sexual union, the sacrifice of a camel is necessary as his responsibility.
- d. In a state of Ahram by touching the woman with a lust or by kissing her, the Hajj is not nullified but after that the payment of ransom becomes a necessity.

Advantages:

- i. All the four sects of religion agree upon this that although smelling of perfume is not forbidden that is to say that Hajj and Umra is neither nullified nor the ransom is a necessity but this is unpleasant and is better to avoid the same.
- ii. Among the four sects of religion, Hanfia, Malikia and Hunablia consider that applying of henna in a state of Ahram is unlawful and Shaafia consider it as unpleasant.

THE PERMISSIBLES OF THE AHRAM

1. Taking bath, washing of head and changing of Ahram clothes:

Abdullah bin Hunain quotes that he was at Abwaa (a place between Makkah and Madinah) with Hazrat Abdullah bin Abbas R.A and Hazrat Mussawar R.A. The talk began for washing of the head in a state of Ahram. Hazrat Mussawar R.A was of the opinion that the head cannot be washed in a state of Ahram. Hazrat Ibn-i-Abbas R.A was of the opinion that there was no harm in it. Upon this Hazrat Ibn-i-Abbas R.A sent him to Hazrat Abu Ayub Ansari R.A with the submission that his nephew Abdullah bin Abbaas R.A had sent the salutation and enquired that how the Holy Prophet washed his head in a state of Ahram? He saw him taking bath on a well between two woods fixed on the well and a cloth was fixed as a veil. When he came to know of his arrival then he brought the cloth near his chest so that he could see his face. One person while standing was pouring water over his head. Hazrat Abu Ayub Ansari R.A passed his both hands over his head. He then brought them forward and backward. When he came back and told Hazrat Ibn-i-Abbas R.A and Hazrat Mussawar R.A the reply of Hazrat Abu Ayub Ansari R.A then Hazrat Mussawar R.A said to Hazrat Ibn-i-Abbas R.A that in future he will never argue with him. (Bokhari, Muslim, Malik, Abu Daud, Nissai, Ibn-i-Maja, Baihaqi)

In another tradition this is mentioned that Hazrat Abu Ayub Ansari R.A said to a person to pour water over his head. He poured water and Hazrat Abu Ayub Ansari R.A rubbed his head with his both hands. He brought his hands backward and then took them forward and then said that he witnessed the Holy Prophet doing so in a state of Ahram. (Bokhari, Muslim)

On account of this tradition all the authorities in religious matters agree that it is lawful for a person in a state of Ahram to wash his head, to pour water over the head and to rub the same but it is necessary to avoid the hair to be broken.

In a state of sexual pollution taking bath is not only lawful but obligatory.

In Summer the populace authorities in religious matters agree in taking bath in order to achieve coolness. There is difference of opinion in the washing of the head. Majority of the authorities in religious matters (including Imam Abu Hanifa, Imam Shaafi, Imam Ahmad bin Hunbal, Auzaee, Ishaq and Soori) consider it lawful to wash the head.

Advantage:

Hanfis, Shaafis and Hunbalis consider it lawful to use the soap in taking bath provided no perfume is mixed in the soap.

2. The provision of a shadow over the head:

Hazrat Umme Hussain R.A quotes that she had joined the Holy Prophet in the Hujja-tul-wida – Last Hajj. She observed that Hazrat Asama bin Zaid R.A and Hazrat Bilal R.A one of the both had taken the female camel by the reins while the other was taking a cloth in his hand in order to provide shadow to the Holy Prophet until he became free from throwing stones. (Ahmad, Muslim)

According to this tradition for a man in a state of Ahram is lawful to provide shadow over his head by an umbrella or tent or roof whether he may be walking or staying at a place.

3. As a treatment applying of Collyrium in the eye or to apply a medicine containing no perfume:

Umar bin Ubaid Ullah sent a person to the son of Hazrat Usman R.A, Abban to enquire that can the Collyrium be applied to the eye in a state of Ahram. If the same can be applied then the Collyrium of which thing should be applied? Abban sent a reply in affirmative and said that the ointment of

Aloes can be applied to the eye in a state of Ahram or the Aloes can be placed over the eye for the reason that he heard from his father (Hazrat Usman R.A) describing a tradition of the Holy Prophet. (Muslim, Ahmad, Baihaqi, Abu Daud, Trimizy, Nissai)

These words are additional in a quotation by Abu Daud that Abban was the chief of Hajj at that time.

On account of this tradition, all the authorities in religious matters agree on this point that as a treatment of the eye, the use of Collyrium or other medicine is lawful without any ransom when no perfume is mixed there in and if some perfume is mixed, even then its use is lawful but a ransom is necessary in that case but application of Collyrium for elegance is unpleasant although the ransom is not necessary due to it (when that contains no perfume). There is no difference of opinion in this respect.

Hazrat Jabir R.A quotes that when Hazrat Ali R.A came back from Yemen then observed that Hazrat Fatima R.A was wearing the colored clothes after untying the Ahram and had applied Collyrium. Hazrat Ali R.A disliked this then Hazrat Fatima R.A said that her father (the Holy Prophet) had ordered her to untie the Ahram. (Ahmad, Muslim, Abu Daud)

Due to this tradition, the reasoning is that in a state of Ahram application of Collyrium should be unpleasant this is why Hazrat Ali R.A had mentioned these things that Hazrat Fatima R.A used after untying the Ahram.

4. The use of a perfumed cloth that was washed and the smell of perfume was removed:

Hazrat Yaali bin Ummaya R.A quotes that a Bedouin came to the Holy Prophet and he was wearing a robe that was perfumed. He submitted, Oh, the prophet of Allah! That he had been in Ahram in the condition that is witnessed by him and the people were laughing at him. The Holy Prophet (thinking) lowered his head for a short time and then declared

to that person that he should take off the robe and wash the perfume (saffron) from it. (Bokhari, Muslim, Ahmad, Malik, Abu Daud, Nissai)

5. The hunt for an animal of sea:

There is unanimity in this respect that in a state of Ahram hunting of fish, eating the meat and buying and selling the same is lawful.

Allah Almighty Commands:

“To hunt and to eat the fish of the sea is made lawful for you (in a state of Ahram) a provision for you and the seafarers.” (Al-Maida : The Table Spread : 96)

6. Touching the woman:

It is lawful to touch the woman without lust in a state of Ahram. There is no difference of opinion in this respect.

7. Killing of a trouble some animal:

Hazrat Ayesha R.A quotes that the Holy Prophet did declare that there were five animals, each of which is a transgressor and that should be killed in the Ka'abah or in a state of Ahram.

A biting dog, a scorpion, a crow, a kite and a rat. (Bokhari, Muslim, Ahmad, Nissai, Trimizy, Baihaqi)

In another quotation there is mention of a snake. (Muslim, Nissai, Ahmad, Ibn-i-Maja, Baihaqi)

In this tradition the mention is of six tyrant animals (and likewise) killing them in a state of Ahram. There is agreement among the populace (All the four authorities in religious matters and other well known authorities in religious matters). If some one kills them in a state of Ahram, then no atonement is due from him.

8. To rebuke an attendant for discipline:

Although the quarrel is forbidden in a state of Ahram but if an attendant of somebody does such a work deserving rebuke, then he can be rebuked or beaten by the master in a

state of Ahram but this is better to pardon him or his punishment may be delayed till the untying of the Ahram.

Hazrat Ismaa daughter of Hazrat Abu Bakar R.A quotes that they set out for Hajj with the Holy Prophet and were in a state of Ahram. When they reached Arooj (A place between Madinah and Makkah) then the Holy Prophet stopped to stay there. Hazrat Ayesha R.A sat near the Holy Prophet and she sat near her father (Hazrat Abu Bakar Siddiq R.A). The luggage of the Holy Prophet and Hazrat Abu Bakar Siddiq R.A was on a camel and a slave of Hazrat Abu Bakar Siddiq R.A was watching the same. Hazrat Abu Bakar Siddiq R.A sat down to wait for that slave. When he arrived, the camel was not with him. Hazrat Abu Bakar Siddiq R.A enquired from him about the camel. He replied that he had lost the same. Hazrat Abu Bakar Siddiq R.A said that there was one camel and he had lost the same and began to beat him. The Holy Prophet was observing him beating the slave and was smiling and declared to him, Look at that Mahram (in a state of Ahram) that what he was doing? (Ahmad, Abu Daud, Baihaqi)

9. Opening of a vein (of any part of the body for bleeding):

As a treatment, the opening of a vein of the head or any part of the body is allowed in a state of Ahram. If the hair are broken with this then the payment of ransom is a must and if the hair are not broken, then ransom is not necessary.

All the authorities in religious matters agree on this point.

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet got a vein opened of his head due to pain although he was in a state of Ahram at that time. (Bokhair, Muslim, Abu Daud, Trimizy, Nissai, Ahmad)

10. To feel itchy on head or body:

If there is no danger of the hair being broken then the head and body can be itched. In this respect however no tradition is proved from the Holy Prophet, but the action and

award of many companions of the Holy Prophet is likewise. Hazrat Ayesha R.A was asked that can the body be itched? She replied that the body can be well itched forcibly. (Baihaqi)

Hazrat Ibn-i-Umar R.A used to itch his head with the tips of his fingers. (Baihaqi, Saeed bin Mansoor)

11. Covering the face by a man:

It is not lawful for a man to cover his face in a state of Ahram because this prohibition is not for a man but for a woman.

Hazrat Ibn-i-Abbas R.A quotes that a person expired by falling from his female camel in a state of Ahram.

The Holy Prophet ordered that after bathing his head may not be covered as on the day of general resurrection, he will get up reciting 'Talbiya'. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

TALBIYA

The words uttered by pilgrims at the time of Hajj proclaiming

“I am present to serve Thee, my Lord”

To say Labbaik.

1. The order of Talbiya:

After tying the Ahram for Hajj and Umra or after having intention for Hajj and Umra, prescription of talbiya (that is to say, this is in the order for ceremonies to be performed by the pilgrims at Makkah during Hajj and Umra) all the authorities in religious matters agree on its inclusion in the ceremonies.

Hazrat Umme Salma R.A quotes that she heard the Holy Prophet declaring, Oh, the people of the family of the prophet Muhammad! That anyone of you performs Hajj, should say talbiya. (Ahmad)

The difference of opinion is in this respect that whether it is an essential part (fundamentals of faith) of Hajj or Umra or obligation or tradition.

2. The perfection of Talbiya:

In perfection of talbiya, many traditions are told by the Holy Prophet.

Hazrat Jabir R.A quotes that the Holy Prophet did declare that the person who tied Ahram and recited talbiya with the rising of the day till the sun had set and the sun set by taking his sins and he is saved from sins in such a way as he was at the time of his birth. (Ahmad, Ibn-i-Maja, Baihaqi, Tirmidhi)

Hazrat Abdullah bin Masood R.A quotes that the Holy Prophet did declare that the best of all Hajj is that in which the voice is raised and the blood is flown. (Sacrificial) Hajj means reciting of talbiya and flow of blood means sacrifice. (Masood Abe Yaala)

The proof regarding these traditions is weak but all these traditions are jointly worthy of proof. So all the authorities in religious matters agree on the perfection of talbiya.

3. The words of Talbiya:

Hazrat Abdullah bin Umar R.A quotes that he heard the Holy Prophet reciting the following words of talbiya.

“Oh, Allah! I am present, I am present to serve Thee, There is no partner unto Thee. I am present, All praise and applause is unto Thee. Graciousness is unto Thee and the Kingdom and Dominion is unto Thee. There is no partner unto Thee.”

He did not recite more words than these. (Bokhari, Muslim, Ahmad, Baihaqi, Hakam, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

On the lawfulness of these words of talbiya, the whole nation has unanimity.

Most authorities in religious matters (including Imam Abu Hanifa and Imam Ahmad) consider it desirable to add the other words describing the Praise and Applause and Reverence of Allah.

Hazrat Nafay describes that Hazrat Ibn-i-Umar R.A used to say that he added the following words in the talbiya in the presence of the Holy Prophet.

“Oh, Allah! I am present, I am present and wish auspiciousness and success in this presence. Welfare is in Thy hands, I am present. My presence and my action is for Thee.”

This is quoted about Hazrat Abdullah bin Masood R.A that he added the following words in the talbiya of the Holy Prophet.

“I am present within the limits of the particles of pebbles and earth.”

4. Saying of Talbiya in high voice:

This is desirable to say the talbiya in high voice by a man. There is unanimity that the woman will not say talbiya in high voice but will say in a voice to be heard by herself.

The Holy Prophet said that if the leader of the prayers forgot in the prayers then saying Subhan Ullah (Allah be Praised) by men and clapping the hands by the women is desirable and taking this argument into consideration.

Hazrat Abdullah bin Umar R.A says that the women will neither climb on As-Safa and Al-Marwah nor will recite the talbiya in high voice. (Baihaqi)

5. Wishing of forgiveness from Allah Almighty after Talbiya:

This is desirable to wish forgiveness from Allah Almighty after talbiya.

Hazrat Khazeema bin Sabit R.A quotes that the Holy Prophet when disengaged from talbiya, then wished forgiveness happiness and salvation from fire. (Tibrani)

6. The places where reciting of Talbiya is specially desirable:

Reciting of talbiya while riding or getting down a conveyance while climbing and getting down an exalted place, while meeting a caravan, likewise after every prayer and in the last part of the night is specially desirable.

Hazrat Jabir bin Abdullah R.A quotes that the Holy Prophet recited the talbiya when he saw a caravan while climbing a mound or getting down in a valley and after Divine Command prayers and in the last part of the night (Ibn-i-Asakar)

This is a quotation about Hazrat Ibn-i-Umar R.A that he recited talbiya while riding, getting down and lying down (Shaafi)

The companions of the Holy Prophet liked to recite talbiya very much on four occasions. After the prayers, while getting down or climbing a valley and while meeting a caravan. (Ibn-i-Abe Sheeba)

7. The duration of the Talbiya:

The duration of the talbiya in Hajj is upto the throwing of stones on the 'Jumra Aqba' on the day of sacrifice.

Hazrat Fazal bin Abbas R.A quotes that the Holy Prophet recited the talbiya on the day of sacrifice upto he threw stones on the 'Jumra Aqba'. (Bokhari, Muslim, Abu Daud, Trimizy, Nissai, Ahmad)

In Umra the duration of talbiya is upto the touching of the black stone with hand or kiss.

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet in Umra when touched the black stone, then terminated the talbiya.

ELEGANT MANNERS OF ENTRANCE INTO MAKKAH

The following affairs are desirable while entering Makkah.

1. To take a bath:

This is desirable by all the authorities in religious matters to take a bath before entering Makkah.

Nafay R.A quotes that Hazrat Abdullah bin Umar R.A spent the night at Zee Tawa (A place near Makkah now known as Abar-i-Zahid) in the morning he took bath and ordered the people with him to take a bath. Then he entered Makkah via Sania Alia (higher mountain pass) also called Kuda and when left Makkah then went out via Sania Safli (lower mountain pass) He said that the Holy Prophet used to do so. (Bokhari, Muslim, Abu Daud, Baihaqi)

2. To spend a night at Zee Tawa:

This is desirable to spend a night at Zee Tawa and to enter Makkah at day time as has been described by Hazrat Ibn-i-Umar R.A in this tradition. Likewise Hazrat Abdullah bin Umar R.A tells in another quotation that the Holy Prophet entered Makkah at day time. (Ahmad, Trimizy)

3. To enter via Al-Moaala:

This is desirable to enter Makkah via Sania Alia (higher mountain pass) that is to say Al-Moaala as has been described in a tradition by Hazrat Ibn-i-Umar R.A. For a person if doing so is possible then this is desirable. If this is not possible for a person to do so, then there is neither sin nor ransom due from him.

ELEGANT MANNERS OF ENTRANCE INTO MASJID-I-HARAM

Inviolable place of worship (the Ka'abah at Makkah)

1. **To enter through the Babe (Door) Bani-Sheeba-Babus-Salam:**

Hazrat Jabir R.A quotes that when the sun attained a reasonable height, then the Holy Prophet entered Makkah and got his female camel sit near the Bab Bani Sheeba and entered the mosque. (Muslim, Abu Duad)

2. **Elevating hands and praying on witnessing the Ka'abah:**

Hazrat Hazeefa bin Asyed R.A quotes that the Holy Prophet when looked towards Ka'abah, then prayed this supplication.

"Oh, Allah! Increase augmentation in the dignity, eminence and mildness of your this House." (Tibrani)

Imam Saeed bin Masayab quotes that he heard Hazrat Umar R.A reciting such a supplication that with the exception of himself none is alive among the hearing persons. Whenever he looked at Ka'abah then prayed this.

"Oh, Allah! Thou art is the owner of well being and the Security is from Thee. For this reason keep us alive with security."

The proof of both these quotations is although weak but praying on seeing the Ka'abah is desirable among all the authorities in religious matters. On witnessing the Ka'abah, this is desirable to elevate the hands.

Makhool quotes that the Holy Prophet when entered Makkah and witnessed Ka'abah, then after elevating his hands and saying Allah-O-Akbar -Allah is Great prayed this supplication.

“Oh, Allah! Thou art is the Owner of well being and the Security is from Thee. For this reason Oh, Lord! Keep us alive with security. Oh, Allah! Increase augmentation in the eminence, magnificence and mildness of Your this House and whosoever visits this for Hajj or Umra, increase his dignity, eminence and virtue.” (Baihaqi)

This tradition has also been copied by Imam Shafi'i in his Masnad –Predicate with reference to Ibn-i-Jareeh.

3. Touching or kissing of Black Stone and Tawaf-i-Ka'abah –circumambulating the Holy Ka'abah:

After entering Masjid Haram – Inviolable place of worship, first of all touching or kissing of the black stone, then circumambulating the Holy Ka'abah is desirable.

Hazrat Jabir R.A quotes that when they entered the Masjid Haram and came near the Ka'abah, then the Holy Prophet touched the black stone of Ka'abah and started circumambulating the Ka'abah and three rounds were completed by running slowly and for four times the rounds were covered under ordinary speed. (Muslim, Nissai)

Hazrat Ayesha R.A quotes that when the Holy Prophet reached Makkah, then he performed ablution and then the Tawaf-i-Ka'abah was done. (Bokhari, Muslim)

After entering Masjid Haram, the two rakat prayers in honour of the mosque will not be prayed as the tawaf is performed in honour of the mosque but if some Divine Command prayers in congregation are in progress then the first thing will be to join the prayers and the tawaf will be performed afterwards.

Similarly if a person had not prayed the Divine Command prayers and the time for that was running short, then first of all this prayer will be offered and then the tawaf will be performed. There is no difference of opinion in this respect.

TAWAF-I-QUDOOM (ARRIVAL) AND TAWAF-I-UMRA

1. Order:

After reaching Makkah, the person wearing Ahram for Afrad or Qarn will perform Tawaf-i-Qudoom and the person wearing Ahram for Tumamatti will perform Tawaf-i-Umra.

Tawaf-i-Qudoom is lawful but not obligatory. However, the Holy Prophet after reaching Makkah although performed Tawaf but did not order for the same. Therefore if a person reached Makkah with such a short time and had the fear that if he will perform the Tawaf-i-Qudoom, then he may miss the stay at Arfat (which is according to the unanimity of the nation is the greatest fundamentals of faith for Hajj) then he can proceed to Arafat without performing Tawaf-i-Qudoom without this that the sacrifice of an animal may become necessary from him.

A person enquired from Hazrat Abdullah bin Umar R.A that he had tied the Ahram for Afrad Hajj only that can he perform the tawaf of the Ka'abah? Hazrat Abdullah bin Umar R.A replied that there was no harm in that. That person said that Hazrat Abdullah bin Abbas R.A forbade him. Hazrat Abdullah bin Umar R.A said that the Holy Prophet had tied the Ahram, for Hajj and performed the tawaf of the Ka'abah (Tawaf-i-Qudoom) and also performed Sai (To attempt) between As-Safa and Al-Marwa. (Muslim, Ahmad)

Upon this (That is to say that for the Mafrad the Tawaf-i-Qudoom being legitimate) all the companions and afterward authorities in religious matters agree with the exception of Hazrat Abdullah bin Abbas R.A.

The Status of Tawaf-i-Qudoom is like two rakat of prayers in honour of the mosque. Therefore according to

offering two rakat prayers of Divine Command there is no need of offering two rakat prayers in honour of the mosque

Similarly for a person tying Ahram for Iamtomatti for performing Tawaf-i-Umra there is no need for Tawaf-i-Qudoom and he will perform his first tawaf with the intention of Tawaf-i-Umra as two tawafs are necessary for him.

One of Umra that he will perform soon on reaching Makkah and second of Hajj that he will perform on the 10th of Zil-Hajj on coming from Mina.

Hazrat Ayesha R.A quotes that the persons who tied Ahram for Umra and they performed the tawaf of Ka'abah on reaching Makkah, then performed Sai between As-Safa and Al-Marwa and untied their Ahram. This was the tawaf of their Umra and then again they performed tawaf after coming from Mina (on the 10th of Zil-Hajj) This was the second tawaf of their Hajj. (Bokhari, Muslim)

The first tawaf of a Qarn like a Mafrad will be Tawaf-i-Qudoom. He had although tied a collective Ahram for Hajj and Umra. For this reason the tawaf of Umra will be necessary for him alongwith that of Hajj but for him like Mutamatti the separation of Tawaf-i-Umra from that of Tawaf-i-Hajj is not necessary.

On the day of sacrifice (10th of Zil-Hajj) he will come from Mina to perform Tawaf-i-Ifaza and that will be his tawaf for Umra and Hajj as well.

The additional words of the above mentioned tradition by Hazrat Ayesha R.A are, but the people accumulated the Hajj (By Qarn) then they did for both that is to say for Hajj and Umra – One tawaf known as Tawaf-i-Ifaza. (Bokhari, Muslim)

Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet did declare that the person who tied Ahram of Hajj and Umra (That is to say Qarn) for him one tawaf for both is enough. (Trimizy, Ibn-i-Maja, Ahmad)

Likewise this is proved from the authentic traditions of many companions that after reaching Makkah the Holy Prophet and his companions performed one tawaf that is Tawaf-i-Qudoom. Besides Tawaf-i-Qudoom they did not perform Tawaf-i-Umra.

2. Conditions for Tawaf:

The following conditions are a must in the affairs of tawaf. That is to say if some one is missed then the tawaf will be considered as null and void.

a. Cleanliness (Purity):

Purity from pollution, menstruation and blood flow of child birth is a condition for tawaf but to be with ablution is a must as for prayers. The clothes should also be pure.

Hazrat Ayesha R.A quotes that the first job that the Holy Prophet did while reaching Makkah that after ablution performed tawaf of the Ka'abah. (Bokhari, Muslim)

Hazrat Ayesha R.A when reached Makkah with the Holy Propohet, the menstruation over took her. The Holy Prophet declared to her that she should do every work that the pilgrims did but cannot perform tawaf uptil free from menstruation and had taken bath. (Bokhari, Muslim)

For the woman having blood in other days of menstruation due to disease is lawful for her to have a tawaf. All the authorities in religious matters agree on this. A woman came to Hazrat Abdullah bin Umar R.A and questioned that she came with the intention of tawaf but when she reached the gate of the mosque then she had the flow of blood. She returned and when the blood stopped, she came again with the intention of tawaf but again when she reached the gate of the mosque, then again she had

the flow of blood. She went back. When the blood stopped, then again she came back having the intention of tawaf but when she reached the gate of the mosque then again she had the flow of blood

Hazrat Abdullah bin Umar R.A replied that this was a deception of the Satan (devil) – The blood of menstruation in other days due to disease. She should take bath and after tying a cloth at the place of blood, should perform tawaf. (Baihaqi)

b. Hiding of Nakedness:

(Nakedness in men consists of parts of the body from the navel to the calf and in women the whole body excepting face, hands and feet)

Hazrat Abu Bakar R.A quotes that the Holy Prophet sent him to Makkah with the Surah Al-Baraat (At-Taubah-Repentance) to make an announcement to the people that after this year neither idolators nor a naked person will perform tawaf of Ka'abah and a Muslim will only enter the paradise. (Bokhari, Muslim, Trimizy)

c. To start the tawaf from the black stone and to terminate there.

d. To walk on the right side so that the Ka'abah may remain on the left side (Anti Clockwise).

Hazrat Jabir R.A quotes that the Holy Prophet when reached Makkah then came near the black stone and touched the same and started the tawaf on his right side. (Muslim, Nissai)

e. The tawaf of Ka'abah including Hatim = A wall outside the Ka'abah.

Hazrat Ayesha R.A quotes that the Holy Prophet declared to her that if the people of his nation had not recently accepted Islam, then he would have pulled down the building of Ka'abah and constructed

two doors therein. One in the East and the second in the West and would have included the space of six hands of Hatim therein as when the Quresh constructed Ka'abah, then they left this space. (Bokhari, Muslim)

This is known from this tradition that Hatim is also a part of Ka'abah, therefore it is necessary to encircle Hatim alongwith Ka'abah in tawaf.

Hazrat Abdullah bin Abbas R.A says that the person performing tawaf should do so including the Hatim. (Bokhari, Muslim)

Hazrat Abdullah bin Abbas R.A also tells that Allah Almighty Commanded that they should perform the tawaf of Ka'abah and the Holy Prophet performed tawaf behind the Hatim.

f. To complete seven rounds in tawaf:

Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet when reached Makkah and performed tawaf of Hajj or Umra for the first time then he completed three rounds by running slowly and the four rounds were covered under ordinary speed. Then he offered two rakats of prayer. (Bokhari, Muslim)

g. Pursuing a business without intermission – performance of tawaf continuously:

The Holy Prophet completed the full tawaf continuously and generally ordered to learn the ceremonies of Hajj from Him. (That is to say as he did) To complete the tawaf continuously is a must.

3. The traditions of the Holy Prophet of the tawaf:

a. In the beginning of every round to touch or to kiss the black stone:

All the authorities in religious matters agree on its lawfulness.

Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet came near the Ka'abah and touched the black stone. (Ahmad)

Hazrat Sawaid R.A quotes that he saw Hazrat Umar R.A kissing the black stone and remained with that and said that he had seen the Holy Prophet taking great supervision of that. (Muslim, Nissai, Baihaqi)

It is lawful to kiss the hand after touching the black stone. Hazrat Abdullah bin Umar R.A touched the black stone and then kissed his hand and said that he had seen the Holy Prophet doing so and he had never abandoned the same. (Bokhari, Muslim)

While kissing the black stone, prostrating and placing a cheek on the same is lawful.

Hazrat Ibn-i-Umar R.A quotes that he saw his father, Hazrat Umar R.A that he kissed and prostrated the black stone. For the second time he kissed and prostrated the same and then said that he had observed the Holy Prophet doing so. (Abu Yaala)

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet used to kiss the black stone and place his cheek on the same. (Abu Yaala)

If it is not possible to touch or kiss the black stone due to rush then it is desirable to point towards the same by hand and to say Allah-O-Akbar –Allah is Great by standing in front of the same.

Hazrat Ibn-i-Abbas R.A quotes that the Holy Prophet performed a tawaf while riding a camel and when he reached in front of the black stone, he pointed towards the same with some thing in his hand and said Allah-O-Akbar –Allah is Great. (Bokhari)

The Holy Prophet said to Hazrat Umar R.A. Oh, Umar! That he is a strong man, therefore do not

oppose that he may be a cause of trouble for the weak that when he found the place then should touch the black stone, otherwise pass on by saying, In the name of Allah and Allah-O-Akbar. (Masnad-i-Imam Ahmad)

If there is a stick in the hand, then it is desirable to point the stick towards the black stone and kiss the same.

Hazrat Abu Al-Tufail R.A quotes that he saw the Holy Prophet performing tawaf. He had a stick. He touched the black stone with the stick and kissed the same. (Muslim)

While touching or kissing the black stone saying Allah-O-Akbar or in the name of Allah and Allah-O-Akbar is lawful as has been mentioned in the many above traditions. The touching or kissing the black stone by women is only desirable when there is no rush at that place. If there is rush then this is not desirable for them and all agree on this point.

Hazrat Ayesha R.A told a woman not to show violence at the place of black stone. If they find a place then touch the black stone and if they find rush then when they come before the black stone should say, in the name of Allah and Allah-O-Akbar and do not cause inconvenience to any one. (Saeed bin Mansoor)

A maid servant came to Hazrat Ayesha R.A and said to her Oh, the mother of the believers! That she encircled the Ka'abah for seven times and touched the black stone for two or three times. Hazrat Ayesha said to her, May Allah not grant reward to her that she showed violence to the men. Why

did not she say, in the name of Allah and Allah-O-Akbar. (Masnad-i-Imam Shaafi)

- b. **Iztibaa – In the Hajj and Umra tawaf it is lawful to pass the Ahram sheet down the right shoulder and put over the left shoulder.**

Hazrat Abdullah bin Abbas R.A quotes that the Holy Prophet and his companions performed Umra from a place known as Jaarana and passed their Ahram sheets down the right shoulders and put over the left shoulders. (Ahmad, Abu Daud)

Hazrat Yaala bin Ummaya R.A quotes that the Holy Prophet performed tawaf while passing his Ahram sheet down the right shoulder and put over the left shoulder in a green sheet. (Abu Daud, Tirmidzy, Ibn-i-Maja)

All the authorities in religious matters agree on this that after tawaf Iztibaa, this is not lawful in prayer.

- c. **Ramal:**

In tawaf-i-Umra and tawaf-i-Qudoom in the first three rounds from the black stone to the black stone it is desirable to perform Ramal – shaking the shoulders and running slowly.

Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet in the first three rounds from black stone to the black stone performed Ramal – Shaking the shoulders and running slowly. In the balance rounds he went with ordinary speed. (Ahmad, Abu Daud, Muslim)

The reason for fixing the Ramal is that in the year 7 A.H (After Hijrat) when the Holy Prophet and his companions came to Makkah to perform Umra then the idolators started saying that the Holy Prophet and his companions were physically weak. The fever of Madinah made them weak. Allah Almighty

informed the Holy Prophet before hand with this idea of the idolators. Then the Holy Prophet ordered his companions to perform Ramal in the first three rounds and to go between the Rukan-i-Yemani (The Yemani corner of the Ka'abah) and black stone. When the idolators observed the companions performing Ramal then said (to each other) that were these the same people that they were saying that the fever had caused them to be weak?

They look to be more powerful than them. (Bokhari, Muslim, Abu Daud on the quotation of Hazrat Ibn-i-Abbas R.A)

After that the Ramal was declared to be a tradition and the companions acted accordingly. Hazrat Umar R.A wanted to abolish the same during his period of caliphate as this was started under a necessity that did not exist but then said to himself that the job that was performed by the Holy Prophet, he should not abandon the same. His words were that what was the need of Ramal for them as that was performed to show strength to the idolators. They were dead by that time but then again said that Ramal was an action acted upon by the Holy Prophet therefore he did not like to abandon the same. (Bokhari)

All the authorities in religious matters agree upon this that in tawaf Ramal and Iztibaa is lawful only for the men and is not lawful for the women:

d. Touching the Yemani corner of Ka'abah in every round:

There is unanimity that while performing tawaf it is lawful to touch the Yemani corner of the Ka'abah.

Hazrat Abdullah bin Umar R.A says that he never left touching the black stone and Yemani corner when he observed the Holy Prophet touching the

same in every condition of adversity and easiness.
(Bokhari, Muslim)

Hazrat Abdullah bin Umar R.A tells in another quotation that the Holy Prophet never left touching the black stone and the Yemani corner in any tawaf.
(Abu Daud)

Kissing the Yemani corner is not a tradition of the Holy Prophet and this is not proved from him.

Hazrat Jabir R.A quotes that the holy Prophet when reached Makkah, he took seven rounds of the Ka'abah and then reciting the verse.

“Take as your place of worship, the place where Abraham stood (to pray)” (Albaqrah : The Cow : 125)

and came to the place of Abraham and offered two rakat prayers after the same and after that he again touched the black stone. (Trimizy)

In tawaf certain things are a condition and certain are lawful.

Besides the black stone and the Yemani corner there are two other corners of Ka'abah known as Rukn (Essential part) Iraqi and Rukn Shami. Neither it is right to touch them nor to kiss them. Hazrat Abdullah bin Umar R.A tells that he had witnessed the Holy Prophet touching the black stone and Rukn-i-Yemani. (Bokhari, Muslim)

e. **To pray a supplication –Mention of Allah Almighty and reciting the Holy Quran:**

While performing a tawaf it is lawful to pray a supplication and mention of Allah Almighty.

Hazrat Ayesha R.A quotes that the Holy Prophet did declare that the tawaf of the Ka'abah. Sai between As-Safa and Al-Marwah and throwing of stones

(Rami Jamar) are appointed for the mention of Allah Almighty. (Ahmad, Abu Daud, Trimizy)

But in the tradition, there is no specific mention of any pray for the tawaf. So in the tawaf every supplication can be prayed which the person thinks fit and suitable under the circumstances. (Ibn-i-Tamaya)

Anyhow some quotations are available about some general supplications in the tradition from the Holy Prophet and his companions that have been mostly spoken in proof thereof that to pray for them is desirable as compared with other supplications.

- i. Hazrat Abu Hurraira R.A quotes that he had heard the Holy Prophet declaring that the person who performed tawaf of Ka'abah for seven times and then prayed

“Allah is Pure, All praise is for Allah and that there is no God but Allah and Allah is Great and all strength and power is due to support of Allah. We do not pray anybody with the exception of Allah.”

and talked none except this his ten sins will be forgiven and ten virtues will be added to his account and he will be exalted by ten grades. (Ibn-i-Maja)

- ii. Hazrat Abu Hurraira R.A also quotes that the Holy Prophet recited this supplication in the tawaf.

“Oh, Allah! I seek Thy refuge from doubt, belief in the plurality of God, hypocrisy against Islam and Muslims, disobedience and bad morals.” (Al-Bazaz)

- iii. Hazrat Abdullah bin Abbas R.A quotes that the Holy Prophet prayed this supplication between Yemani corner and the black stone

“Oh, Allah! Make me contented on the subsistence which Thou had granted and grant blessing in it for me and beneficial from my side for that thing that is after me.” (Hakam, Ibn-i-Maja)

- iv. Hazrat Abdullah bin Saib R.A quotes that the Holy Prophet prayed this supplication in the beginning of his tawaf.

“I begin in the name of Allah. Allah is Great Oh, Allah! I am carrying on this tawaf by believing in Thee, authentication of Thy books by fulfilling the promise with Thee by following up Thy prophet, Muhammad.” (Ibn-i-Asakar)

The quotation of this tradition is rather weak but is traceable from many companions.

- v. Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare that seventy angels are appointed at the Yemani corner, therefore the person who prays this by touching the same, then angels say ‘Amen’ upon this supplication.

“Oh, Allah! I seek from Thy kindness and welfare in the world and hereafter. Oh, my Lord! Grant us goodness in the world and hereafter and protect us from the torment of fire.”

- vi. Hazrat Abdullah bin Saib R.A quotes that the Holy Prophet recited this supplication between the Yemani corner and the black stone.

“Our Lord! Give us in the world that which is good and in the hereafter that

which is good and guard us from the doom of fire.” (Albaqrah : The Cow : 201) (Ahmad, Abu Daud, Nissai, Hakam, Ibn-i-Habban)

The proof of this quotation is authentic. The recitation of the Holy Quran is also mention of Allah Almighty. So the recitation of the Holy Quran is also desirable while performing tawaf.

Advantage:

There is a quotation from Imam Shaaḥi in which he told that he liked the person performing tawaf to come before the black stone and should say Allah-O-Akbar – Allah is Great and to recite this supplication while performing Ramal (in the first three rounds)

“Oh, Allah! Make this an accepted Hajj. forgiven sins and an accepted Sai.”

and in the balance four rounds where there is no Ramal should pray this supplication.

“Oh, Allah! Forgive me and have mercy. Forgive my known sins, Thou art is owner of Dignity, Power, Generosity and Graciousness. Oh, Allah! Grant me beneficence in the world and guard from the doom of fire in the hereafter. (Baihaqi)

4. The works that are lawful after tawaf:

- a. Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet when performed tawaf of Hajj or Umra then he performed Ramal in the first three rounds and the four rounds were completed under ordinary speed and then he offered two rakat prayers at the place of Abraham. (Bokhari, Muslim, Abu Daud, Nissai)

In these two rakat prayers it is desirable to recite Surah Alkafirun – The Disbelievers in the first rakat and Surah Al-Tauhid – The Unity in the second rakat. Sutra (curtain, to conceal) is not necessary for

offering the prayers in the Masjid-i-Haram. Therefore while offering prayers at the place of Abraham, if the persons performing tawaf pass on in front of the praying person, there is no harm. There is no difference of opinion about this.

- b. After these two rakats before going to As-Sala touching or kissing of the black stone is desirable as is mentioned in a tradition by Hazrat Jabir R.A.

Advantage:

As has been described before, the Hanfis consider it desirable to finish the tawaf by touching the black stone (before the beginning of two rakat prayers at the place of Abraham)

5. Other necessary problems concerning tawaf:

- a. Although talking to each other is lawful in tawaf but it is better not to talk with the exception of mention of Allah and pray of supplication.

Hazrat Abdullah bin Abbas R.A quotes that the Holy Prophet did declare that the tawaf of Ka'abah is like the prayer but the difference is that you can talk to each other. Therefore the person who talks should talk in a better way. (Trimizy)

- b. While performing tawaf if some one feels thirsty then he can drink water.

Hazrat Abdullah bin Abbas R.A quotes that the Holy Prophet did drink water while performing tawaf (Abu Hatam, Masnad-i-Imam Shaafi)

There is no difference of opinion in this respect.

- c. The voluntary tawaf can be performed in the Masjid-i-Haram at any time in the day or night and the prayers can be offered.

Hazrat Jabeer bin Moattam R.A quotes that the Holy Prophet did declare, Oh, the people of the family of

Abd Munaf! Do not forbid any person at any time in the day or night from performing tawaf and offering prayers in the Masjid-i-Haram. (Ahmad, Abu Daud, Ibn-i-Maja, Trimizy, Nissai, Hakam, Bazar, Ibn-i-Habban)

Hazrat Abu Zar R.A quotes that the Holy Prophet did declare that there was no prayer after Asr till the setting of the Sun and there was no prayer after Fajar prayers till the rising of the Sun with the exception of Makkah. (Dar Qutni, Ahmad, Baihaqi, Abu Yaala, Tibrani)

SAI (To make an attempt) AS-SAFA and AL-MARWAH

1. The state of Sai:

After disengagement from Tawaf-i-Qudoom (also called Tawaf-i-Umra, Sai is performed between As-Safa and Al-Marwah.

2. The reason for imposition of Sai:

Hazrat Abdullah bin Abbas R.A quotes that when Hazrat Abraham R.A came to the place where Ka'abah is situated alongwith his wife Hazrat Hajra R.A and infant Ismail R.A and caused them to sit down near the Ka'abah near the Zam Zam near a big tree. At that time there was neither any habitation in Makkah nor there was any well or source of water. Hazrat Abraham R.A placed two small bags of leather near them, one containing dates and the other containing water and then he turned down with the intention of going. Hazrat Hajra R.A came behind him and said, Oh, Abraham! What where he was going leaving them in that valley where there was no human or any thing?

Hazrat Hajra R.A repeated her question many times and Hazrat Abraham R.A never looked at them.

At last Hazrat Hajra R.A enquired that had Allah ordered him to do so? Hazrat Abraham R.A replied only 'Yes'. Hazrat Hajra R.A said then that did not matter, Allah Almighty will never destroy them. Then Hazrat Hajra R.A returned and Hazrat Abraham R.A went away and reached near the mountain pass where he was not visible. They turned towards Ka'abah and after elevating his hands prayed:

“Our Lord! Lo! I have settled some of my posterity in an uncultivable valley near unto Thy Holy House. I beseech That they may establish proper worship, so incline the hearts of men that they may yearn towards Thy Holy House.”

provide them with fruits in order that they may be thankful." (Abraham : 37)

Hazrat Hajra R.A sat down under the tree and placed her son on her side and hung the small bag of leather containing water on the tree. She kept on drinking water and feeding her son with her milk. When the water finished up, then her milk also dried up. The son was feeling too much hungry and began to rub his heels on the soil. Hazrat Hajra R.A could not bear this scene. She started from that place and stood on the nearest hill, As-Safa. Then faced the valley so that some human may be visible but could not see any person. She came down the As-Safa hill and when reached the valley and lifted the lap of her shirt for running and began to run like a helpless person, so that after crossing the valley she climbed another hill, Al-Marwah and began to gaze perhaps some human may be seen but could not see any person. In this way she completed seven rounds between As-Safa and Al-Marwah. Hazrat Ibn-i-Abbas R.A tells that the Holy Prophet did declare that this was the reason that people perform Sai (Attempt) between As-Safa and Al-Marwah. (Bokhari)

3. The order of Sai:

The Sai between As-Safa and Al-Marwah is a fundamental of faith of Hajj and Umra. If this is missed then neither the Hajj nor the Umra is performed. Even a foot step is left, the Ahram cannot be untied.

Urva R.A says that he requested Hazrat Ayesha R.A that the Allah Almighty Commands as such in the Holy Quran.

"Lo! (the mountains) As-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of Allah) or visiteth it to go round them. (Al-baqrah : The Cow : 158)

This means that if some person does not perform Sai, then there is no sin for him.

Hazrat Ayesha R.A said, "Oh, the son of my sister! What a bad talk he had said, if this was the interpretation of the surah which thou is explaining then there was no sin for the person not performing Sai between As-Safa and Al-Marwah but this verse was revealed about the Ansar – The Muslims of Madinah who extended every help to the Holy Prophet and his companions on their migration to Madinah before Islam they used to pray 'Minat' – An idol and recite talbiya of his name. On reaching Maslal (A place between Madinah and Makkah) and the person who recited talbiya of his name felt a sin and dishearted while performing Sai between As-Safa and Al-Marwah. When they accepted Islam they asked the Holy Prophet and said Oh, the messenger of Allah! That they felt it a sin and dishearted while performing Sai between As-Safa and Al-Marwah. At this Allah Almighty revealed this verse and Hazrat Ayesha R.A explained that the "Holy Prophet started this Sai between As-Safa and Al-Marwah. Therefore no body has the discretion to leave it." (Bokhari, Malik, Nissai)

Hazrat Ayesha R.A states in another quotation that the Holy Prophet and other Muslims (the companions of the Holy Prophet) performed Sai, then this was the manner of the Holy Prophet that Allah Almighty will not make the Hajj perfect for the person who did not perform Sai between As-Safa and Al-Marwah. (Muslim)

A woman (companion – female) from the tribe of Bani Abd-al-dar Hazrat Habiba daughter of Abe Majra R.A quotes that she alongwith a few women of Quresh came to the house of Aale Abe Hussain. Their aim was to witness the Holy Prophet while performing Sai between As-Safa and Al-Marwah. He was performing Sai and due to fast turning his cloth worn round the waist was revolving round his body and she said that his knees were visible and she heard the Holy Prophet declaring, "Perform Sai as Allah has decreed it necessary for you." (Shaafi, Ahmad, Ibn-i-Maja)

4. The conditions for Sai:

The following actions are necessary in Sai and if they are not observed, then there will be no Sai.

- a. **Performance of Sai after the tawaf as the Holy Prophet performed Sai after tawaf and he said to take the ceremonies for Hajj from him.**
- b. **Arrangement. To start the Sai from As-Safa and to finish at Al-Marwah.**

Hazrat Jabir R.A quotes that the Holy Prophet when started for Sai from the mosque towards As-Safa then he heard him declaring that he will start from As-Safa as the Allah commanded the beginning from it. (Ahmad, Malik, Abu Daud, Trimizy, Ibn-i-Maja, Ibn-i-Habban, Nissai)

In a quotation of Muslim, the words of the Holy Prophet are, that he will start from it.

In a quotation of Nissai the words of the Holy Prophet are, that they should start from it.

- c. **To complete seven rounds in Sai.**

The Holy Prophet completed the seven rounds in Sai.

Advantage:

All the authorities in religious matters agree upon this. One round means either from As-Safa to Al-Marwah or from Al-Marwah to As-Safa and the whole nation is acting upon this from the very beginning uptil now.

5. The traditions of the Holy Prophet of the Sai:

- a. **To come out of the Masjid-i-Haram via the gate of As-Safa for Sai:**

Hazrat Jabir R.A quotes that the Holy Prophet touched the black stone and came via gate of As-Safa towards As-Safa. (Muslim, Abu Daud, Ahmad)

There is no difference of opinion in this respect.

b. To be with ablution:

Like tawaf it is a tradition to be with ablution for Sai. It is no condition or obligation that is to say if Sai is performed without ablution, then the sacrifice of an animal is not necessary.

Hazrat Ayesha R.A had menses after reaching Makkah then the Holy Prophet declared to her to perform all jobs that a pilgrim did but not to perform tawaf of Ka'abah until free from menses and had taken a bath. (Muslim)

That is to say that the Holy Prophet prohibited her from performing tawaf of Ka'abah and did not prohibit her from performing Sai.

Likewise Hazrat Ayesha R.A and Umme Salma R.A used to tell that if a woman had performed tawaf of Ka'abah and offered two rakat prayers and then had the menses, then she should perform Sai between As-Safa and Al-Marwah. (Saeed bin Mansoor)

But as the Sai is a worship and the mention of Allah Almighty and pray is offered, then with some exception (as a woman in menses) it is desirable to perform ablution for Sai. In this respect there is no difference of opinion between the four authorities in religious matters and all the other authorities in religious matters.

c. Pursuing a business steadily or without intermission (To complete the full Sai continuously):

Although the Holy Prophet offered the full Sai continuously but this appears from the action of the companions that to complete the Sai continuously is a tradition of the Holy Prophet and is not an obligation or condition. Hazrat Abdullah bin Umar

R.A performed Sai between As-Safa and Al-Marwah and during the Sai, he felt the need of urination, he then urinated and getting aside performed ablution and completed the remaining Sai. (Saeed bin Mansoor)

Saudah R.A the daughter of Hazrat Abdullah bin Umar R.A completed her Sai in three days as she could not perform the same continuously due to her obesity. (Saeed bin Mansoor)

d. To climb up As-Safa and Al-Marwah:

As it appears from the tradition described by Hazrat Jabir R.A that the Holy Prophet climbed upon As-Safa and Al-Marwah and did not declare the same as a necessity. Therefore this is a tradition of the Holy Prophet but not a condition or an obligation. If some person in the present days approaches As-Safa and Al-Marwah by stairs and stops, no doubt his Sai will be performed but will miss to attain the perfection.

e. The pray (Supplication) at As-Safa and Al-Marwah and mention of Allah Almighty.

This is a tradition to stand up at As-Safa and Al-Marwah facing Ka'abah and mention of Allah Almighty and praying again and again.

All the authorities in religious matters agree in this respect that it is not necessary to pray a fixed pray and the human can pray any supplication. Certainly it is desirable to pray among the supplications that are proved from the Holy Prophet or his companions.

We give certain supplications that are proved from the Holy Prophet and his companions.

- i. Hazrat Jabir R.A. quotes that the Holy Prophet when stood at As-Safa then said

Allah-O-Akbar – Allah is Great for three times and then recited this supplication for three times:

“That there is no God but Allah and He is the only One Allah and He has no participant. The Kingdom belongs to Him and all praise and applause is for Him and He is potent over every thing”.

Then he prayed similarly at Al-Marwah. (Ahmad, Muslim, Abu Daud, Nissai, Ibn-i-Maja, Baihaqi)

In another quotation by Hazrat Jabir R.A. there are additional words in the pray of the Holy Prophet.

“That there is no God but Allah. He fulfilled His promise and showed His person a true hope and only He defeated all the forces of the idolators”. (Ahmad, Muslim, Abu Daud)

- ii. Hazrat Abu Hurraira R.A. quotes that the Holy Prophet when disengaged from tawaf then came to As-Safa. Then he climbed the hill and the Ka'abah was visible. Then he elevated his hands and mentioned the praise and applause of Allah and prayed a supplication (Muslim, Abu Daud, Baihaqi)

There is no mention of a particular supplication in this tradition.

- iii. Hazrat Umar R.A. declared in Makkah while delivering a Sermon that when some one of them comes to Makkah on a pilgrimage then he should perform tawaf of Ka'abah by taking seven rounds and offer two rakat prayers at the place of Abraham and start his Sai' from

As-Safa while facing Ka'abah should say Allah-O-Akbar – Allah is Great for seven times and should describe praise and applause of Allah between two takbirs (Allah-O-Akbar) and send blessings on the Holy Prophet and pray for himself what he wished and should also pray similarly at Al-Marwah. (Baihaqi)

- iv. Hazrat Abdullah bin Umar R.A. used to pray this supplication at As-Safa.

“Oh, Allah! Protect us through Your faith and through the obedience of Your messenger and keep us away from Your appointed limits. Oh, Allah! Throw down in our hearts the affection of Thine angels, prophets, messengers and virtuous persons. Oh, Allah! Make it easy for us to follow Thine faith and save us from the hardship and forgive our sins in the world and the life hereafter and make us the leader of the pious people”. (Baihaqi)

- v. Hazrat Abdullah bin Umar R.A. also prayed this supplication at As-Safa.

“Oh, Allah! Thou has revealed in Thine book to call You and I will accept your pray and Thou never defaultereth. So I ask Thee as Thou, hath shown me the path of Islam, so turn not Islam out of my heart, soforth Thou granteth death to me”. (Moota Imam Malik, Baihaqi)

- f. **Ramal – Shaking the shoulders and running slowly between the two green pillars.**

Near As-Safa during Sai, there are two green pillars. It is lawful to pass within the green pillars by Ramal and in the balance Sai with ordinary walk. In the days of the Holy Prophet

this place was in descent. The Holy Prophet crossed this place by running slowly.

In a tradition described by Hazrat Jabir R.A. that the Holy Prophet when reached in descent then he performed Ramal. (Muslim, Abu Daud, Ahmad, Ibn-i-Maja, Nissai)

To perform Sai in such a way that to cross between two green pillars by running slowly and in the balance Sai walking under ordinary speed is lawful and most excellent. Otherwise to perform the whole Sai under ordinary walk is also lawful.

Hazrat Abdullah bin Umar R.A. performed the whole Sai by walking under ordinary speed and then said if he walked by running slowly as he had seen the Holy Prophet running slowly and if he walked under ordinary speed as he had seen the Holy Prophet walking under ordinary speed. As he was an oldman therefore was performing Sai by walking under ordinary speed. (Abu Daud, Ibn-i-Maja)

Hazrat Abdullah bin Abbas R.A. states that is to say to perform Sai while running slowly in the valley and walking under ordinary speed in other places is most excellent. (Muslim)

But among the two pillars this running is lawful for men only. For women the performance of full Sai with normal walking is lawful.

All the authorities in religious matters agree in this respect. Hazrat Abdullah bin Umar R.A. states that for women neither to jump into Ka'abah nor running between As-Safa and Al-Marwah is allowed. (Abu Zar)

Hazrat Ayesha R.A. observed a few women performing Sai by running and said to them that was there no specimen for them? There was no running for them. (Masnad-i-Imam Shaafi)

All the authorities in religious matters agree in this respect that performance of tawaf and Sai is most excellent by walking although in case of an excuse it is lawful to ride a conveyance.

g. The pray between Sai and mention of Allah Almighty.

Hazrat Umme Salma R.A. quotes that the Holy Prophet prayed this supplication while performing Sai.

“Oh, My Lord! Forgive me and have mercy upon me and guide me to a straight path”.

In another quotation there is that the Holy Prophet used to pray this supplication.

“Oh, My Lord! Forgive me and have mercy upon me although Thou art is owner of Power and Grace”.

Hazrat Abdullah bin Masood R.A. also used to pray this supplication in Sai.

6. After Sai, the person performing Umra and Mutamatti will get his head shaved or hair cut and untying of the Ahram:

For the person tying Ahram for Umra or Tumtah, it is lawful for him that after performing tawaf of Ka'abah and Sai of As-Safa and Al-Marwah may get his head shaved or hair cut and untie his Ahram. All the authorities in religious matters agree upon this.

Hazrat Ayesha R.A. quotes that they went with the Holy Prophet for Hajja-tul-Wida. Out of them some people had tied the Ahram for Hajj (Afrad) and some had tied for Umra only and they had brought the sacrificial animals with them. The Holy Prophet declared that the person who had tied the Ahram for Umra only and had brought the sacrificial animals, he should untie his Ahram.

In another quotation by Hazrat Ayesha R.A the words of the Holy Prophet are that the person who tied Ahram for Umra only then he performed tawaf of the Ka'abah and Sa'i between As-Safa and Al-Marwah and got his hair cut then the things are lawful for him that were forbidden in a state of Ahram until he again tied the Ahram for Hajj. (Bokhari, Muslim)

There is no difference of opinion in this respect that the Ahram can be untied by shaving or cutting the hair of the head.

Advantage:

Imam Ahmad and most learned persons of religion such as Ibn-i-Hijar, Ibn-i-Qadama and Shaukani describe it as desirable for the Mutamatti having hope that the hair will grow until Hajj should get his head shaved and if he had no hope of growth of hair should get his hair cut enabling him to get his head shaved after Hajj.

There is unanimity in this respect that a woman will get her hair cut after untying the Ahram. This is not lawful for her to get her head shaved.

7. **For a Mafrad (tying Ahram as Afrad) and Qarn it is unlawful to untie the Ahram until disengaged from the actions of the Hajj:**

There is unanimity that after Sai, the Mafrad and Qarn cannot untie their Ahram. They will remain in a state of Ahram until disengaged from stay at Arfat, Urfa, Rami Jumar (throwing stones) and other ceremonies of the Hajj)

Hazrat Ayesha R.A. quotes that the persons who had tied the Ahram for Umra only, they untied the Ahram after the

tawaf of the Ka'abah and Sai of the As-Safa and Al-Marwah but the persons who had tied the Ahram for Hajj (Afrad) and for both Hajj and Umra (Qarn) they did not untie the Ahram till the day of sacrifice (10th of Zil-Hajj).

In another quotation, Hazrat Ayesha R.A states that she requested the Holy Prophet, Oh, the Prophet of Allah! What was the matter that the people untied their Ahram while he had not untied the Ahram after performing Umra? He declared that he had brought the sacrificial animal with him and tied his Ahram as Qarn (for both Umra and Hajj) and had applied glue to the hair while tying the Ahram (so that they may not become dispersed). Therefore he will not untie the Ahram till disengaged from the Hajj. (Ahmad, Bokhari, Muslim, Baihaqi)

8. After Sai the Mafrad (tying Ahram as Afrad) and Qarn cannot even untie their Ahram after considering the same for Umra:

Hazrat Jabir R.A and many other companions quote that the Holy Prophet after reaching Makkah ordered the companions that the people who had tied the Ahram as Afrad or Qarn and have not brought the sacrificial animal with them may untie the Ahram declaring the same for Umra but this order of the Holy Prophet was valid for the companions and only for that year. Afterwards this order was cancelled therefore now this is not lawful for any person who had tied the Ahram as Afrad or Qarn to untie the Ahram after declaring the same for Umra after Sai.

Hazrat Abu Zar R.A states that the order for changing to Tamtah was particular for the companions of the Holy Prophet. (Muslim)

Hazrat Bilal R.A quotes that he requested the Holy Prophet, Oh, the Prophet of Allah! The transformation of Hajj (To tie the Ahram for Hajj and untie the same after Sai declaring the same for Umra) was it particular for them or for

all the people? He declared that this was particular for them. (Nissai)

9. For the Mutamatti this Sai for Umra only, for the Mafrad for Hajj and for the Qarn for both Hajj and Umra:

After the first tawaf (Tawaf-i-Umra) the Mutamatti will perform the Sai that will be the Sai for his Umra.

The Sai for Hajj will be performed on the day of sacrifice (10th of Zil-Hajj). After tawaf-i-Ifaza, he will have to perform another Sai.

Hazrat Abdullah bin Abbas R.A. quotes that the Holy Prophet on the day of Tarvia - To have an eye at the end (8th of Zil Hajj) ordered them (That is to say to the people who had performed Tamtah and had untied the Ahram after Sai) to tie the Ahram for Hajj, when they disengaged themselves from the ceremonies of Hajj and they came to perform tawaf (tawaf-i-Ifaza) and performed Sai between As-Safa and Al-Marwah and so their Hajj was completed. (Bokhari)

Hazrat Ayesha R.A. quotes that the people who had tied the Ahram for Umra (That is to say performed Tamtah) After reaching Makkah, they performed tawaf of Ka'abah and performed Sai between As-Safa and Al-Marwah and untied the Ahram. Then they came back from Mina (10th of Zil Hajj) to perform tawaf of their Hajj that is to say the tawaf of Ka'abah and performed Sai between As-Safa and Al-Marwah. (Ahmad, Bokhari, Muslim)

For the Mafrad this Sai will be for the Hajj and for the Qarn both for Umra and Hajj. Therefore they need no Sai after tawaf-i-Ifaza. If they do not perform Sai after tawaf-i-Qudoom then they will have to perform Sai after tawaf-i-Ifaza.

Hazrat Jabir R.A. quotes that the Holy Prophet performed only one Sai between As-Safa and Al-Marwah and he performed for the first time after tawaf-i-Qudoom. (Muslim, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

In the quotation of Muslim the words are additional that the Holy Prophet alongwith his companions.

In another quotation Hazrat Jabir R.A. states that they (who had tied the Ahram for Qarn) came alongwith the Holy Prophet and performed tawaf of the Ka'abah and Sai between As-Safa and Al-Marwah when the day of sacrifice came (10th of Zil Hajj) then they did not go near As-Safa and Al-Marwah. (Masnad-i-Imam Ahmad)

For the Qarn this tradition has been mentioned before that the Holy Prophet did declare that the person who did Qarn between his Umra and Hajj, for him one tawafa and one Sai was sufficient. (Trimizy, Ibn-i-Maja)

ACTIONS OF THE TARVIAH DAY (8th Zil Hajj)

1. Time and Order:

This has been told before that after reaching Makkah the Mutamatti will untie his Ahram after tawaf and Sai and the Qarn and Mafrad will not untie their Ahram. On the day of Tarviah – To have an eye at the end (8th of Zil Hajj) the Mutamatti and the residents of Makkah who wanted to perform Hajj will tie a new Ahram and the Qarn and Mafrad with the same Ahram, will go to Mina (and going to Mina is lawful as has been described in the tradition by Hazrat Jabir R.A. When the day of tarvia came and the people went to Mina and who had untied their Ahram after Sai, tied the Ahram for Hajj. The Holy Prophet rode his female camel and after reaching Mina offered the prayers for Zohar, Asr, Maghrib and Isha. And offered the prayer of Fajar of the next day. (Muslim, Abu Daud, Ahmad, Ibn-i-Maja)

In another tradition, Hazrat Jabir R.A. describes that after Umra they had untied their Ahram then the Holy Prophet ordered them to tie the Ahram for Hajj and go to Mina on the day of tarvia, then they tied the Ahram from Abtah (A valley of Makkah where the Holy Prophet and his companions had stayed). (Muslim)

The tradition of the Holy Prophet is to tie the Ahram from the place where a person was staying and if he was in Makkah, then he will tie the Ahram in Makkah and if he was outside Makkah then he will tie the Ahram from that place as has been described in the tradition of Hazrat Jabir R.A. that the Holy Prophet tied the Ahram from the place where he was staying. On the day of tarvia the person can go to Mina at any time but the tradition of the Holy Prophet is to offer the Zohar prayers at Mina and after spending a night in Mina then on the next day

(9th of Zil Hajj) after sunrise should go to Arfat as has been described in the tradition by Hazrat Jabir R.A.

There is a quotation about Hazrat Abdullah bin Umar R.A that he liked if possible to offer the Zohar prayer at Mina on the day of tarvia as the Holy Prophet had offered his Zohar prayer at Mina. (Masnad-i-Imam Ahmad)

There is a quotation from Hazrat Abdullah bin Abbas R.A that the Holy Prophet offered five prayers at Mina. (Masnad-i-Imam Ahmad)

On the day of tarvia reaching Mina before Zohar and offering five prayers there is a tradition of the Holy Prophet. This is not obligatory near any one.

Hazrat Ayesha R.A reached Mina so late that one third night had passed.

Hazrat Abdullah bin Zubair R.A offered his Zohar prayer at Makkah. Under some necessity or compulsion a person can do so. No ransom will be due from him. All the authorities in religious matters agree on this that a person can stay at Mina at any place. There is no peculiarity of any particular place.

2. Reduction (Qasr) of prayers:

In Mina, Arfat and Mazdalfa the pilgrims coming from outside will offer their prayers in reduction and the people from Makkah and residents of those places and whose distance was less than the distance of Qasr will offer the full prayers. The Holy Prophet and the companions who had come from Madinah although offered their prayers reduced and to the residents of Makkah, the Holy Prophet ordered to offer their prayers in full, as they were travellers.

ACTIONS OF THE DAY OF ARFA (9th Zil Hajj)

Ninth of Zil Hajj is called as day of Arfa as the pilgrims arrive in Arfat from Mina and stay there which is the greatest pillar (fundamentals of faith) of the pilgrimage (Hajj). The following jobs are performed on that day.

1. **After Sunrise departure for Arfat from Mina and stay in the valley of Namra till the decline of the Sun.:**

On the ninth of Zil Hajj after Sunrise to depart for Arfat from Mina and to stay in the valley of Namra till the decline of the Sun is lawful. All the authorities in religious matters agree on this matter.

This is mentioned in a tradition by Hazrat Jabir R.A that the Holy Prophet stayed for some time in Mina after the Lajar prayers. When the Sun had risen then he ordered and according to same a tent was pitched in the valley of Namra (A valley near Arfat and is not a part of Arfat) Then the Holy Prophet set forth. The people of Quresh were sure that he will stop at Mashar-i-Haram (Mazdalfa) as the Quresh did in the times of ignorance but he went forward so forth he reached Arfat and noticed that a tent had been pitched for him in the valley of Namra. (Muslim, Abu Daud, Ahmad, Ibn-i-Majah)

While going to Arfat from Mina both reciting of talbiya and takbir (Allah-O-Akbar) is desirable.

Muhammad Ibn-i-Abu Bakar Saqfi quotes that he was going on the day of Arfa from Mina to Arfat along with Hazrat Abdullah bin Umar R.A that he enquired from him that on the day of Arfa they people (The companions) prayed what supplication in the company of the Holy Prophet? He replied that some of them recited talbiya and they were not disturbed and others recited takbir (Allah-O-Akbar) and they were not disturbed. (Bokhari, Muslim, Ahmad, Nissai, Ibn-i-Majah)

Ibn-i-Sakhra quotes that they on the morning of Arfa day departed with Hazrat Abdullah bin Masood R.A from Mina to Arfat. He was reciting the talbiya. He was of wheatish complexion and had a lock of hair left on his head unshaved and looked like a villager. The people raised a voice and said to him Oh, villager! The day was not for talbiya but for saying takbir (Allah-O-Akbar). At this Hazrat Abdullah bin Masood R.A proceeded towards them and said that had the people not known or forgotten? He swore by that Lord who had sent Muhammad as the Messenger with his true faith that he departed with the Holy Prophet from Mina to Arfat on the morning of Arfa and he continued talbiya upto that time till on the 10th of Zil Hajj, he had not thrown stones on the mountain. No doubt he recited Allah-O-Akbar and that there was no God but Allah. (Ahmad, Hakam)

2. **After the decline of the Sun to offer the Zohar and Asr prayers together duly reduced and deliverance of sermon by the leader of the prayers before the prayers:**

After the decline of the sun at the place of Namrah (where the Namrah mosque is now constructed) to offer the Zohar and Asr prayers together duly reduced in congregation and the deliverance of the sermon by the leader of the prayers is lawful.

All the authorities in religious matters agree on this.

This is mentioned in a tradition by Hazrat Jabir R.A that the Holy Prophet came in the descent of the valley (valley of Namra) and delivered a sermon to the people and then Azan – Call for prayers was offered and Aqamat was said and offered the Zohar prayer and again Aqamat was said and offered the Asr prayer. No other prayers as traditional or voluntary were offered between the two prayers. (Muslim, Abu Daud, Ahmad, Ibn-i-Maja)

There is unanimity that the recitation in both the Zohar and Asr prayers in the head is lawful. As has been described in

the tradition by Hazrat Jabir R.A that for both these prayers one Azan – Call for prayer and two Aqamats – Call for congregation should be offered.

If some person misses the prayer in congregation he may offer the Zohar and Asr prayers together as offering so is proved from Hazrat Abdullah bin Umar R.A. Besides the people of Makkah, other pilgrims will offer the both prayers duly reduced. There is difference of opinion in the reduction of prayers by the people of Makkah that has been described in the chapter on "Actions on the day of tarvia".

3. Stay:

a. Order about the stay in Arfat:

The stay in Arfat is the most important pillar (fundamentals of faith) for Hajj if this is missed then the Hajj becomes null and void and even cannot be compensated by ransom. The whole nation has unanimity over this matter.

Hazrat Abdur Rehman bin Yaamar R.A quotes that the Holy Prophet was staying in Arfat and a few people of Najad approached him and enquired. Oh, the messenger of Allah! How was Hajj? He declared that Hajj was Arfa and the person who got the stay of Arfat, his Hajj was authentic. Any person who on the night of getting together (in the night of Mazdalfa, the prayers of Maghrib and Isha are offered together) reaches before dawn will get the Hajj. (Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Ahmad)

b. The time for stay in Arfat:

The time for stay in Arfat is after the decline of the Sun till the morning of next day (10th of Zil Hajj) as has been described in the tradition by Abdur Rehman Yaamar R.A on the direction of the Holy Prophet. Therefore any person who reaches Arfat

within this time, his stay will be counted but the person who could not reach Arfat within this time his essential part of Hajj expired.

The person who stayed in the day, his staying till sunset is lawful because the Holy Prophet stayed till after sunset and then departed for Mazdalfa.

c. The place of stay in Arfat:

The person can stay in any part of Arfat although this is desirable to stay in the nearness of Jabbal-ul-alal (Jabbal-i-Rehmat) where the Holy Prophet had stayed.

This is in a tradition by Hazrat Jabir R.A that the Holy Prophet did declare that he had stayed near the Jabbal-ul-alal (Jabbal-i-Rehmat) and the full plain of Arfat is a place of stay. (Ahmad, Muslim, Abu Daud, Ibn-i-Maja)

This is necessary to stay within the plain of Arfat, any person staying out of this in the valley of Namra or Valley of Arfa (A valley in the north of Arfat) will not be considered as worthy of confidence.

Hazrat Jabeer bin Moattam R.A. quotes that the Holy Prophet did declare that the full plain of Arfat was worthy of stay and be careful from the valley of Arfa (Do not stay there). (Ahmad, Haishmi, Bazar, Tibrani)

d. The desirables for stay in Arfat:

i. To face Ka'abah:

In the stay in Arfat a person may be riding a conveyance or standing on the ground, it is lawful for him to face Ka'abah.

This is in a tradition by Hazrat Jabir R.A. that the Holy Prophet faced Ka'abah and then

remained standing till the sun had set. (Ahmad, Abu Daud, Muslim, Ibn-i-Maja)

ii. **Pray (Supplication) and mention of the Allah Almighty:**

To pray in stay of Arfat: the mention of Allah Almighty, to pray by elevating the hands for self and others and to pray by weeping before the Mighty Allah with humiliation and lowliness and begging His pardon for the sins and reading of the Holy Quran, all these jobs are lawful deeds.

Hazrat Ayesha R.A. quotes that the Holy Prophet did declare that on the day of Arfa, Allah almighty sets free more His bondsmen from the hell than on other days. He comes near his bondsmen and tells His angels with pride that what these people need besides His Divine blessings and willingness? (Muslim)

Hazrat Abdullah bin Abbas R.A. quotes that he observed the Holy Prophet in a supplication having placed his hands near his bosom on the day of Arfa as a beggar begged for his meals from somebody. (Baihaqi)

Hazrat Asama bin Zaid R.A. quotes that he was riding alongwith the Holy Prophet on his female camel in Arfat and he elevated his hands while praying. (Nissai)

Hazrat Talha R.A. quotes that the Holy Prophet did declare that on the day of Arfa the devil was more in rage and running away than on any other day. This was due to that the Divine blessings were descended and Allah Almighty forgave the sins of His bondsmen. (Tirmizi)

On the occasion of stay in Arfat the Holy Prophet prayed certain supplications and some of these are given below:

- i. Umro bin Shoaib quotes through his father from his grandfather that the Holy Prophet on the day of Arfa mostly prayed this supplication:

“There is no God but Allah. There is no partner unto Him. The Kingdom belongs to Him and the praise is for Him. In His hands is the goodness and He is potent over every thing”.

About this supplication there is a quotation by Imam Trimizy that the Holy Prophet did declare that this was the best supplication for the day of Arfa which he and the Prophets before him prayed was this supplication.

- ii. Hazrat Abdullah bin Abbas R.A. quotes that in this Hajja-tul-Wida (Last Hajj), the Holy Prophet also prayed this supplication.

“Oh, Allah! Thou art listens to my talk and knoweth my position. Thou knowest my every thing, visible and hidden. There is not any thing about me that may be concealed. I am the begging unfortunate and soliciting my request. I fear from Thee and confess my sins. I request like a miserable and implore humbly and earnestly before Thee like a wretched sinner. I pray before Thee like the fearing of an absconded

criminal. I am that whose neck is bowed down before Thee, whose eyes have the tears and the body is submissive and deserted before Thee and whose nose is tread down before Thee, Oh, Allah! I ask Thee not to turn me as a wretched and helpless. Be affectionate and merciful and spacious for me. Oh, the best of being begged. Oh, the best of being showering kindness, favour and bounty". (Haishami, Tibrani)

- iii. Hazrat Ali R.A. quotes that in the stay of Arfa the Holy Prophet mostly prayed this supplication.

"Oh, Allah! The praise and applause is for Thee as such as we pray for Thee but better than this as we do. Oh, Allah! For Thee is my prayer, my sacrifice, my life and my mortality. Towards Thee is my return and Thou art is my Master. Oh, Allah! I seek refuge from Thee from the punishment of the grave, from the temptation of the bosom and the discord among ourselves. Oh, Allah! I seek refuge from Thee from that thing, the blowing wind may bring with itself". (Irumizi)

e. Taking bath:

Taking bath for stay at Arfat is desirable. In this respect no tradition from the Holy Prophet is proved but this is quoted about Hazrat Abdullah bin Umar

R.A. that he used to take bath for this day. (Moota Imam Malik)

Note: This has been prescribed in the book on fasts that on Arfa day this is desirable for nonpilgrims to fast but for the pilgrims this is not correct.

ACTIONS ON NIGHT OF GETTING TOGETHER

(The actions of the night of Mazdalfa)

1. To start for Mazdalfa from Arfat after Maghrib:

On the day of Arfa when Sun had set then without offering the Maghrib prayers, the pilgrims set for Mazdalfa from Arfat via Mazmeen and this is lawful. When departing then going with calmness, dignity and seriousness is considered as lawful.

Hazrat Asama bin Zaid R.A. quotes that on the day of Arfa, he was riding alongwith the Holy Prophet on his female camel. When the Sun had set then the Holy Prophet departed for Mazdalfa. He witnessed a big crowd of people behind him and heard the voices of their driving the camels. He declared, Oh, people! Proceed slowly and maintain calmness and modesty for this reason that the virtue did not lie in fastness. When more people had gathered round the Holy Prophet then proceeded slowly and when the way was open then he went on swiftly upto this that he passed a strait (that is to say via Mazmeen) and about which many people consider that he prayed there. He went down the female camel and urinated. Then water was brought in a vessel and he performed ablution and Hazrat Asama bin Zaid asked, Oh, the messenger of Allah! Will he offer his prayers here? He declared that the prayers will be offered on reaching Mazdalfa. (Bokhari, Muslim, Ahmad)

While departing and on way, reciting of talbiya and takbir (Allah-O-Akbar) is desirable as has been described in the quotations by Hazrat Jabir R.A and Hazrat Abdullah bin Masood R.A that the Holy Prophet continuously offered talbiya and takbir upto this that he reached Mina and threw stones in the mountain pass (Jamrah Aqba).

2. After reaching Mazdalfa, offering of Maghrib and Isha prayers together:

After reaching Mazdalfa offering of Maghrib and Isha prayers together at the time of Isha is lawful.

All the authorities in religious matters agree on this. This is in a tradition described by Hazrat Jabir R.A - - - Soforth he reached Mazdalfa where he offered together the Maghrib and Isha prayers with one Azan and two Aqamats. (Muslim, Ahmad, Abu Daud, Ibn-i-Maja)

Hazrat Abu Ayub Ansari R.A quotes that the Holy Prophet offered the Maghrib and Isha prayers together at Mazdalfa. (Bokhari, Muslim)

In the quotation by Bokhari there are additional words that at the itme of Hajja-tul-Wida (Last Hajj). This is the tradition of the Holy Prophet to offer the Maghrib and Isha prayers together at the time of Isha at Mazdalfa as has been mentioned in the traditions by Hazrat Jabir R.A and Hazrat Ansari R.A but if some person offers them together at the time of Maghrib or the Meghrib prayer at the time of Maghrib and the Isha prayers at the time of Isha then this is also lawful, although doing so is not good. In both these prayers, the Isha prayer will also be reduced.

To offer both these prayers with one Azan and two Aqamats is lawful as has been mentioned in the tradition described by Hazrat Jabir R.A. In both these prayers interval is lawful but the lawfulness is not to offer any traditional or voluntary prayers in this interval.

Soon after Isha this is not right to offer any traditional or voluntary prayers although after some interval, the prayers may be offered.

There is in the traditions by Hazrat Jabir R.A, Hazrat Abdullah bin Umar R.A and Hazrat Asama bin Zaid R.A that the Holy Prophet did not offer any voluntary prayer between the prayers of Maghrib and Isha at Mazdalfa.

In a tradition by Hazrat Abdullah bin Umar R.A as quoted by Imam Bokhari there are additional words that he did not offer after these two prayers any voluntary prayer.

3. To stay for the night at Mazdalfa and to pray and mention of Allah Almighty:

To stay for the night of 9th Zil Hajj at Mazdalfa and to pray and mention of Allah Almighty therein is lawful as has been mentioned in the tradition by Hazrat Jabir R.A that the Holy Prophet stayed for the night at Mazdalfa. About the mention of Allah Almighty, He himself Commands:

“But when ye press in the multitude from Arafat, remember Allah by the sacred monument. Remember Him as He hath guided you, although before ye were of those astray.” (Al-barqah : The Cow : 198)

4. To offer at Mazdalfa the Fajar prayer earlier in darkness as compared with other days:

To offer at Mazdalfa the Fajar prayers earlier in darkness as compared with other days is lawful.

Hazrat Abdullah bin Masood R.A offered his Isha prayers and then he went to sleep. At dawn he got up and offered the Fajar prayer. The afterward narrator describes that he requested Hazrat Abdulah bin Masood R.A that he never offered before this so earlier the Fajar prayer as he offered the same after the spread of daylight. He replied that he had witnessed the Holy Prophet offering the prayer at this place at this time. (Bokhair, Muslim, Ahmad, Abu Daud, Nissai, Baihaqi)

5. To stay at Mazdalfa:

The stay at Mazdalfa is obligatory.

That is to say if this is missed then the sacrifice of an animal is necessary.

This is in the tradition by Hazrat Jabir R.A “and when the day had dawned, then the Holy Prophet offered the

morning (Fajar) prayer with one Azan and one Aqamat, then he rided his female camel (Qaswaa) and came to the place of Mashar-i-Haram and faced Ka'abah and prayed before Allah said takbir (Allah-O-Akbar) that there is no God but Allah and affirmed the One-ness of Allah Almighty. He remained standing till the light had spread and before Sunrise departed for Mina." (Ahmad, Muslim, Abu Daud, Ibn-i-Maja)

This stay can take place in the full plain of Mazdalfa although the stay near Mashar-i-Haram (where the mosque is now constructed) is most excellent.

In the valley of Mohassar (A valley between Mazdalfa and Mina where the companions of the elephants were destroyed) one cannot stay.

There is in a lengthy quotation by Hazrat Ali R.A that the Holy Prophet stayed at Mashar-i-Haram and then declared that this is the place of stay and full Mazdalfa is a place of stay. (Ahmad, Trimizy)

Hazrat Jabeer R.A bin Moattam quotes that the Holy Prophet did declare that full Mazdalfa was a place of stay but remain away from the valley of Mohassar. (Ahmad, Bazar, Haishmi)

6. To depart from Mazdalfa for Mina:

After the Fajar prayer when the day light had spread, then before Sunrise to depart from Mazdalfa for Mina is lawful as has been described in the above mentioned tradition by Hazrat Jabir R.A and in some other traditions. Certainly, the women, children and old persons are even allowed to leave before the Fajar prayer but this departure cannot take place before the passing by of one third of the night.

All the authorities in religious matters have unanimity over this.

Hazrat Ismaa R.A daughter of Hazrat Abu Bakar R.A stayed at Mazdalfa. Then after offering the Isha prayer or a prayer after midnight, she said to her freed slave Abdullah, Oh,

son! Has the moon set? He replied in negative. Then she said her prayers for some time and again asked, Abdullah Oh, son! Has the moon set? He replied in positive, then Hazrat Ismaa R.A ordered him to depart. Abdullah said that after that they departed and so forth reached Mina and threw stones on the mountain pass (on the biggest devil). Then Hazrat Ismaa R.A came to her residence and offered the morning (Fajar) prayer there. Abdullah requested her that they came in darkness (that they came to Mina before the lawful time). She replied that they came at the right time. The Holy Prophet had allowed the women to do so. (Bokhari, Muslim, Malik, Ahmad, Abu Daud, Baihaqi, Tibrani)

Hazrat Abdullah bin Abbas R.A tells that he was among those people whom the Holy Prophet allowed to go to Mina before hand with the weak persons of his family (Bokhari, Muslim, Ahmad, Abu Daud, Baihaqi, Trimizy, Nisai, Ibn-i-Maja)

Be it known that Hazrat Abdullah bin Abbas R.A was child of eleven or twelve year old at that time. While coming from Mazdalfa to Mina, the calmness and seriousness should also be considered. Certainly, the valley of Mohassar should be crossed swiftly.

Hazrat Fazal bin Abbas R.A quotes that on the night of Arfa and the morning of Mazdalfa, the Holy Prophet declared to the people, Oh, people! "Take care of calmness and tranquillity and he had tightened the reins of her female camel. (Muslim, Ahmad, Abu Daud, Ibn-i-Maja)

Hazrat Ali R.A quotes that (while going from Mazdalfa to Mina) the Holy Prophet was declaring to the people, Oh, people! Walk with calmness and when he reached the valley of Mohassar, a blow was afflicted on the female camel and she went swiftly upto this that he crossed the valley and went on with the usual speed that he threw the stones (on the devil). (Ahmad, Abu Daud, Trimizy)

THE ACTIONS OF THE DAY OF SACRIFICE

(The jobs to be performed on the sacrificial day)
(10th of Zil Hajj)

On the day of sacrifice (10th of Zil Hajj) on reaching Mina from Mazdalfa, four jobs are performed.

- i. Throwing stones on the way to mountain pass (on the biggest devil) – Jamra Aqba.
- ii. Then sacrifice.
- iii. Then shaving or cutting of the hair.
- iv. Then tawaf-i-Ifaza also called tawaf-i-pilgrimage.

There is unanimity that these four jobs will be performed in the way as the Holy Prophet performed the same. Imam Ibn-i-Qayyam writes in *Zad-dul-Miad* that the Holy Prophet performed these jobs of Hajj in a way that on reaching Mina, he stoned the way in the mountain pass (on the biggest devil).

Then he went to the sacrificial place and sacrificed 63 camels with his own hands.

When he disengaged himself from the sacrifice, then a barber was called and got his head shaved. Then before Zohar, he went to Makkah to perform the tawaf-i-Ifaza.

But this order is a tradition of the Holy Prophet and is not obligatory. That is to say that if some person overturned this order and performed the jobs in disorder willingly or unwillingly or due to ignorance then there was no sin or ransom for him.

Hazrat Abdullah bin Abbas R.A quotes that on the occasion of Hajja-tul-Wida (Last Hajj by the Holy Prophet) a person came to the Holy Prophet and enquired Oh, the messenger of Allah! He got his head shaved before sacrifice and the Holy Prophet pointing with his hand said that there was

no harm. On that day any person who asked about considering these jobs as most important and delaying the same, he replied pointing with his hand that there was no harm. (Bekhari, Muslim, Abu Daud, Ahmad, Nissai, Ibn-i-Maja)

In the next chapters all these jobs alongwith its problems are mentioned in detail.

(1) THROWING STONES ON THE WAY TO MOUNTAIN PASS

(on the biggest devil – Jamra Aqba)

1. Order:

Throwing stones on the way to mountain pass (on the biggest devil – Jamra Aqba) is obligatory. If this is missed, then the sacrifice of an animal is necessary.

Hazrat Jabir R.A quotes that on the day of sacrifice he witnessed the Holy Prophet riding his female camel and throwing small round stones on the way to the mountain pass (on the biggest devil – Jamra Aqba) and was declaring to learn from him the ceremonies of Hajj as he did not know that after this year he will be able to perform Hajj or not. (Ahmad, Abu Daud, Muslim)

2. Perfection:

In certain traditions although their proof is weak, the perfection of throwing small stones has been described.

Hazrat Abdullah bin Umar R.A quotes that a person asked the Holy Prophet about the throwing of the small stones that what reward they will get for the same? He declared that they will come to know at that time when they will be near their Lord and will be dependent on more and more virtues. (Tibrani)

Hazrat Abdullah bin Abbas R.A quotes that the Holy Prophet did declare that when they will throw small stones, then this will be a light for them on the day of general resurrection. (Bazar)

3. The number of small stones (Pebbles):

For throwing at least seven small stones is obligatory because this is proved from many traditions that the Holy Prophet threw seven small stones.

4. The small stones can be picked from every place:

This is not desirable to take the small stones from any particular place. The stones can be picked from any place of Mazdalfa or Mina.

5. The size of the small stones:

For throwing the small stones should be of such size that can be thrown by placing the same between the two fingers, that is to say a littler larger than the size of a gram (two-gram).

Hazrat Umm-e Jandab Azuia R.A quotes that the Holy Prophet did declare that when they throw small stones, then take such small stones that may be thrown by placing between the two fingers. (Ahmad, Abu Daud, Ibn-i-Maja, Bathaqi)

Hazrat Ibn-i-Abbas R.A quotes that in the morning at Mazdalfa, he gathered such small stones for the Holy Prophet that could be thrown by placing the same between the two fingers. (Ahmad, Nissai, Ibn-i-Maja)

6. The time for throwing (stones):

There is unanimity that on the day of sacrifice the lawful time for throwing stones is between sunrise and the decline of the sun as the Holy Prophet threw the stones at this time.

Hazrat Jabir R.A quotes that he witnessed the Holy Prophet throwing stones on the day of sacrifice at the time between sunrise and the meridian at the Jamra Aqba biggest devil.

In the afterward days he threw stones after the decline of the sun. (Muslim)

There is unanimity that the last time for throwing stones is upto sunset and the throwing of stones should be completed before that and will be perfect. Although delaying the throwing upto sunset is undesirable.

Certainly there is difference of opinion about the start of throwing time.

7. Throwing after due time:

The lawful time of throwing (stones) is upto sunset that is to say if the throwing is done before this time then that will be considered to have been performed. If some person could not throw stones till sunset, then can throw after due time, when? In this respect the opinion of the different authorities in religious matters is different.

8. The condition and good manners of throwing:

- a. It is lawful to throw while standing on the ground Hazrat Abdullah bin Masood R.A threw stones on the biggest devil (Jamra Aqba) while standing on the ground, during throwing each stone he said Allah-O-Akbar – Allah is Great. Some people came and said to him that some people threw stones while standing right up. Hazrat Abdullah bin Masood R.A said that he swore by that Lord besides Him there is no God, the Surah Albaqrah – The Cow was revealed on the Holy Prophet and he threw stones while standing on the ground. (Bokhari, Muslim, Ahmad)

Thus during rush hours, the stones can be thrown while standing at a higher place (Although, now a days there is no higher place near the Jamra Aqba – the biggest devil.

Hazrat Umar R.A when came for throwing, then there was rush at 'Jamra Aqba'. He climbed up and threw the stones. (Moota Imam Malik)

- b. While throwing this is desirable to stand in such a way that the Makkah should be on the left side and Mina on the right side.

Hazrat Abdullah bin Masood R.A threw seven stones on the biggest devil (Biggest Jamra). He kept his face in such a position that the Ka'abah was on his left side and Mina was on his right side. After this he said that this was the position of that people

on whom Surah Albaqrah – The Cow was revealed. (Bokhari, Muslim, Ahmad)

- c. On the throw of every stone saying of Allah-O-Akbar – Allah is Great is lawful as has been described in the tradition by Hazrat Jabr R.A. that the Holy Prophet threw stones on the biggest devil (Jamra Aqba) and recited Allah-O-Akbar – Allah is Great at every throw. (Muslim, Abu Daud, Ahmad, Ibn-i-Maja)

Besides Allah-O-Akbar praying the following supplication is desirable.

“Oh, Allah! Make this Hajj as an approved one, after which all the sins are forgiven. Make it as forgiven for sins and an approved action”.

Hazrat Salem, the son of Hazrat Abdullah bin Umar R.A. stood up in the valley and threw seven small stones. On each throw he said, Allah-O-Akbar Allah is Great and Oh, Allah! make the Hajj approved. When the people enquired from him then he said that he heard this from his father, Hazrat Abdullah bin Umar R.A. that the Holy Prophet stood at that place and threw the small stones and prayed this supplication. (Ibn-i-Maja)

The proof of this quotation is rather weak but about Hazrat Abdullah bin Masood R.A. the proof is of an authentic quotation that he while throwing every small stone said Allah-o-Akbar – Allah is Great and in the end prayed to make the Hajj approved. (Ahmad, Baihaqi, Ibn-i-Maja)

9. To throw stones while riding on a conveyance or on foot is correct:

There is unanimity that for throwing stones is not necessary to be on foot or on a conveyance. The stones can be thrown in every condition.

10. While throwing stones, each should fall in the appointed area:

There is also unanimity in this respect that each small stones should necessarily fall in the appointed (marked) area.

If some stone fell out side this appointed area, that will not be considered.

11. After throwing to stand at the Jamra is not lawful:

Hazrat Abdullah bin Umar R.A and Hazrat Abdullah bin Abbas R.A quote that when the Holy Prophet had completed the throwing, he returned and did not stop there. (Ibn-i-Maja)

12. The small stones should fall separately:

It is necessary to throw the small stones one by one. If all the stones are thrown at a time, then their count will not be considered.

13. While starting the throw, recitation of the talbiya should be stopped:

When starting the throw at 'Jamra-Aqba' – Biggest devil the recitation of the talbiya should be stopped.

Hazrat Fazal bin Abbas R.A quotes that the Holy Prophet recited the talbiya before the start of the throw at the 'Jamra Aqba' – Biggest devil. (Bokhari, Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja)

(2) SACRIFICE

1. Order:

a. Mutamatti and Mafrad:

There is unanimity that the sacrifice for the Mutamatti is obligatory and for the Mafrad is lawful.

Allah Almighty Commands:

“And if ye are in safety, then whosoever contenteth himself with the visit for the pilgrimage (shall give) such gifts as can be had with ease. And whosoever cannot find (such gifts) then a fast of three days while on the pilgrimage and of seven days when ye have returned; that is ten in all. That is for him whose folk are not present at the Inviolable place of worship. (That is to say they are not residents of Makkah)”.
(Al-baqrah : The Cow : 196)

Hazrat Abdullah bin Umar R.A quotes that the people tied the Ahram of Tamtah in the company of the Holy Prophet, when he reached Makkah then declared to the people that anyone who had not brought the sacrificial animal with him, should untie the Ahram after the tawaf of Ka'abah, performance of Sai between As-Safa and Al-Marwah and cut of hair. Then should again tie the Ahram for Hajj on the day of tarvia (8th of Zil Hajj) and offer a sacrifice at Mina. Anybody who did not find the sacrificial animal, should fast for three days while on the Hajj and for seven days at his home after the return from Hajj. (Bokhari, Muslim)

b. Qarn:

Like the Mutamatti, the sacrifice is obligatory for the Qarn. In the above mentioned verse and tradition, the word of tamtah has been used in the sense of general meaning (Hajj) and has not been used as phraseological tamtah which is one of the three kinds of Ahram has not been used in that sense. Therefore this phraseological includes the meaning of tamtah and Qarn. The companions of the Holy Prophet considered the tamtah in verbal and general meaning.

Accordingly many companions had considered the Ahram of the Holy Prophet as that of tamtah whereas if considered through phraseological meaning then the Ahram of the Holy Prophet was that of Qarn, as he had brought the sacrificial animal with him.

- c. If the Mutamatti or Qarn could not offer the sacrifice for any reason (such as he could not find the sacrificial animal or due to some monetary problems) then it is lawful for him to fast for three days while on the Hajj and for seven days at his home after the return from Hajj as has been mentioned in the above verse and tradition of the Holy Prophet.

Note: In the tamtah or Qarn Hajj, the one reason for becoming the sacrifice as an obligation is due to an offering or to perform any task during the Hajj that is not lawful and atonement (to leave some obligatory action out of the actions of Hajj) due to same the sacrifice becomes an obligation. In this respect there is no difference of opinion.

2. The time of sacrifice:

There is unanimity the lawful time for sacrifice (whether obligatory, lawful or voluntary) is on 10th of Zil Hajj after the throwing of the small stones on Jamra Aqba – Biggest devil.

The lawful time of sacrifice (that is to say, the time in which the sacrifice is necessary and will be counted) about the same there is difference of opinion between the companions of the Holy Prophet and the authorities in religious matters.

3. The place of sacrifice:

The person performing Hajj or Umra can offer his sacrifice at any place where he wanted within the limits of the Haram.

Allah Almighty Commands:

“Such sacrifice that may reach Ka’abah.”

(Limits of the Haram)

Hazrat Jabir R.A quotes that the Holy Prophet did declare that the full plain of Mina is a place of sacrifice and every street and way of Makkah is a place of sacrifice.” (Abu Daud)

But this is lawful that the person performing pilgrimage should offer his sacrifice (whether obligatory, lawful or voluntary) in Mina and the person performing Umra in Makkah near the Al-Marwah.

Hazrat Jabir R.A also quotes that the Holy Prophet slaughtered his sacrificial animals in Mina and then declared that he had sacrificed his animals there and the full plain of Mina was a place of sacrifice. (Abu Daud, Muslim, Nissai)

All the authorities in religious matters agree in this matter.

4. The animals for sacrifice.

There is unanimity in this matter that the animals for sacrifice should necessarily be a male or female camel, cow, sheep or a goat. Other than this no animal can be sacrificed.

The best of the sacrifice is that of a camel, cow, sheep and then of a goat.

5. Partnership in a sacrificial animal:

Seven persons can join in the partnership of a camel or cow, whether the sacrifice may be obligatory or voluntary and all the persons joining may have the idea of the sacrifice and some of them may join with the idea of obtaining the meat.

Hazrat Jabir R.A quotes that they performed tamtah Hajj in the company of the Holy Prophet and sacrificed one cow on behalf of seven persons.

In another quotation there is that the Holy Prophet did order that seven persons can join in the sacrifice of a camel or cow. (Muslim, Ahmad)

There is unanimity in this respect that in the sacrifice of a goat or sheep none can join with the exception of one person.

6. This is desirable to sacrifice the animal by himself and is lawful to sacrifice the same by some one else:

This is desirable that the pilgrim may sacrifice the animal himself but if the same is sacrificed by some one else even this is lawful. This is also lawful that if he is sacrificing more than one animal that he may sacrifice some animals himself and the others may be got sacrificed by some one else.

Hazrat Jabir R.A quotes that the Holy Prophet sacrificed 63 camels himself and the left over camels were ordered to be sacrificed by Hazrat Ali R.A. (Muslim, Ahmad, Abu Daud, Ibn-i-Maja)

7. It is lawful to eat the meat of sacrifice by himself.

Allah Almighty Commands:

“Then ye eat from it (among the meat of sacrifice) and feed the poor beggar.”

This is in the tradition by Hazrat Jabir R.A that the Holy Prophet, when sacrificed his camels then ordered to cook one small piece of meat from each camel, so that was cooked in a

pot and he and Hazrat Ali R.A took that meat and drank the soup. (Muslim, Ahmad, Abu Daud, Ibn-i-Māja)

On account of this verse and tradition, all the authorities in religious matters agree on this that a pilgrim can eat the meat from his lawful and voluntary sacrifice.

Most authorities in religious matters agree that the meat of the tamtah and Qarn sacrifice can be eaten. Certainly the meat can not be eaten of any other obligatory sacrifice.

(Imam Shaaḥī considers every obligatory sacrifice to be that of atonement and eating from that is unlawful but Imam Abu Hanifa and Imam Ahmad bin Hunbal and other authorities in religious matters do not consider the tamtah and Qarn sacrifice to be of atonement but consider it as sacrifice of Divine worship (thankfulness) and consider it no harm in eating from that.)

(3) SHAVING OR CUTTING THE HAIR OF THE HEAD

(Shaving of the head or cutting the hair of the head)

1. Legitimacy:

For untying the Ahram of Hajj or Umra, the head can be got shaved or by cutting the hair of the head. The legitimacy of both these is proved from all the three, the Holy Quran, traditions of the Holy Prophet and the unanimity of the followers:

Allah Almighty Commands:

“Allah hath fulfilled the vision for His messenger in very truth ye shall indeed enter the Inviolable place of worship, if Allah will secure, (having your hair) shaven and cut not fearing.” (Al-Fath – Victory : 27)

Hazrat Abu Hurraira R.A quotes that the Holy Prophet did declare, Oh, Allah! Grant forgiveness to the shaven people. The companions requested, Oh, the messenger of Allah! and what about who obtained hair cut?

He declared, Oh, Allah! Grant forgiveness to the shaven people. The companions requested, Oh, the messenger of Allah! and what about who obtained hair cut? He declared that to grant forgiveness also for those who obtained hair cut. (Bokhari, Muslim, Ahmad)

Hazrat Abdullah bin Umar R.A quotes that on the day of sacrifice in Mina, the Holy Prophet and his companions got their heads shaved and some companions obtained hair cut. (Bokhari, Muslim)

2. Order:

For untying Ahram, the shaven or cutting of the hair of the head is obligatory. That is to say, if this is missed then the sacrifice of an animal will be necessary. All the authorities in

religious matters agree on this point. Only in one quotation, Imam Shaafi declared it to be a pillar of Hajj. That is to say, if this is missed then the Hajj will be considered as null and void.

How much part of the head is to be shaven or hair to be cut so that this obligation may be fulfilled? In this respect, the different authorities in religious matters have different opinion.

3. Shaven head is most excellent than cutting of the hair:

All the authorities in religious matters agree on this that shaven head is more excellent than the cutting of the hair as the Holy Prophet prayed for the forgiveness of those having shaven heads for three times and for those having obtained the hair cut for once as the tradition has been mentioned before.

4. For women is only cutting of the hair as shaven heads are unpleasant for them:

There is unanimity that while untying Ahram the women can only obtain hair cut. To get their heads shaved is unpleasant for them.

Hazrat Abdullah bin Abbas R.A quotes that the Holy Prophet did declare that for women was not the shaven head. Only for them was cutting of the hair. (Abu Daud, Dar Qunni, Tibrani)

Hazrat Ayesha R.A and Hazrat Usman R.A quote that the Holy Prophet forbade the women from getting their heads shaved. (Bazar)

A similar tradition has been mentioned by Imam Trinitizy as quoted by Hazrat Ali R.A.

5. In getting the head shaved, this is desirable to first get the head shaved on the right side:

Hazrat Anas R.A quotes that when the Holy Prophet had thrown the small stones at the Jamra Aqba – Biggest devil and had slaughtered the camels of his sacrifice then he presented the right side of his head before the barber. He shaved the right portion of his head. The Holy Prophet granted two of his hair

to Hazrat Abu Talha R.A. Then the barber shaved the left portion of his head. The Holy Prophet distributed the hair among his companions. (Muslim, Ahmad, Abu Daud, Baihaqi)

6. This is desirable to get the nails clipped after shave or cut of the hair of the head:

After shave or cut of the hair this is proved that the Holy Prophet got his nails clipped and this is desirable near everybody.

Hazrat Abdullah bin Umar R.A after getting his head shaved in Hajj or Umra used to get the hair shortened of his beard and moustaches. (Moota Imam Malik)

7. The time for shave or cut of the hair of the head:

This has been mentioned before that all the authorities in religious matters consider the lawful time for the shave or cut of the hair of the head on 10th of Zil Hajj after the sacrifice.

All the authorities in religious matters consider it lawful to delay the same upto the days of the sacrifice.

Certainly there is difference of opinion that if a person did not get his head shaved or hair cut upto the days of sacrifice then that afterwards he will get his head shaved or hair cut or the sacrifice of an animal will also be necessary from him?

8. It is lawful to untie the Ahram after shave or the hair cut of the head:

After throwing stones on the Jamra Aqba, then sacrifice, then after shave or the hair cut of the head, then for the pilgrim to untie the Ahram, to apply perfume and doing of all such jobs was lawful that were forbidden by the Ahram. Certainly the sexual relation with the wife is not lawful until the performance of tawaf-i-Ifaza.

Hazrat Ayesha R.A quotes that the Holy Prophet did declare that when the stoning of the Jamra Aqba was over and got the head shaved or hair cut then the perfume application, change of clothes with the exception of sexual relations with

wife, all jobs were lawful for the pilgrim. (Ahmad, Abu Daud, Baihaqi, Dar Qutni)

There is another quotation from Hazrat Ayesha R.A that on the occasion of Hajja-tul-Wida, she with her hands had applied the perfume while tying and untying the Ahram of the Holy Prophet. She applied perfume on his body when he tied the Ahram and at that time, when he had stoned the Jamra Aqba before he went to the Ka'abah for tawaf-i-Ifaza. (Bokhari, Muslim, Ahmad, Malik, Ibn-i-Maja, Baihaqi, Abu Daud, Trimizy, Nissai)

(4) TAWAF-I-IFAZA or Tawaf-i-Ziarat - pilgrimage

1. The order for Tawaf-i-Ifaza:

There is unanimity that Tawaf-i-Ifaza or Tawaf-i-Ziarat is a pillar (fundamentals of faith) of Hajj.

If this is missed then the Hajj may be considered as null and void because all the authorities in religious matters agree on this that the Quranic verse states:

“And they should perform tawaf-circumambulating – making a circuit of the Holy Ka’abah – of this old House.”

And the tawaf has been ordered in this verse. Likewise Hazrat Ayesha R.A quotes that they performed Hajj with the Holy Prophet and went for tawaf-i-Ifaza on the day of sacrifice. Hazrat Safia R.A had the menses. The Holy Prophet had the idea of the special job that a husband did with his wife. Hazrat Ayesha R.A requested, Oh, the messenger of Allah! She was in a state of menses. He declared that will she keep them restraining? The people told that she (Hazrat Safia R.A) performed tawaf-i-Ifaza on the day of sacrifice. He then declared to the people to go. (Bokhari, Muslim)

From this tradition it is clear that tawaf-i-Ifaza was so important that when the pilgrim did not disengage himself from it, he cannot return from Makkah.

2. The time for tawaf-i-Ifaza:

As has been described before the lawful time for tawaf-i-Ifaza is on the day of sacrifice after throwing stones, sacrifice, shaving or cutting of the hair of the head.

Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet performed the tawaf-i-Ifaza on the day of sacrifice, then on return offered the Zohar prayer in Mina. (Ahmad, Bokhari, Muslim, Baihaqi)

This is in a tradition by Hazrat Jabir R.A that the Holy Prophet performed the tawaf-i-Ifaza and offered the Zohar prayer in Makkah. (Muslim, Abu Daud, Ibn-i-Maja)

Advantage:

Both the traditions of Hazrat Abdullah bin Umar R.A and Hazrat Jabir R.A are authentic but among these this is in the tradition by Hazrat Abdullah bin Umar R.A that the Holy Prophet offered his Zohar prayer in Mina after his return and this is in the tradition by Hazrat Jabir R.A that he offered his Zohar prayer at Makkah. Between these two traditions the learned persons have given reconciliation in different ways. Imam Ibn-i-Hazam has described the sayings of Hazrat Abdullah bin Umar R.A and Ibn-i-Tammayah has described the sayings of Hazrat Jabir R.A as an imagination and have given about their opinions the detailed reasons.

Imam Noadi and Imam Shaukani have given reconciliation in between them that the Holy Prophet offered his Zohar prayer at Makkah but when he returned to Mina and witnessed the people offering Zohar prayers, he offered the prayer with them as a voluntary one.

Maulana Khalil Ahmad writes about these two traditions giving reconciliation like Imam Ibn-i-Tammayah that the Holy Prophet offered the two rakats of tawaf at Makkah at the time of Zohar and Hazrat Jabir R.A took the same as Zohar prayer and when he returned to Mina offered the Zohar prayer with his companions.

About the lawful time for tawaf-i-Ifaza (That is to say that if performed during that time will be considered to have been performed and will not be taken as performed after due time) there is difference of opinion among the authorities in religious matters.

- 3. After the performance of tawaf-i-Ifaza, every restriction imposed on the pilgrim in connection with Ahram is removed.**

After the performance of tawaf-i-Ifaza (when before this throwing of stones, sacrifice and shaving or cutting of the hair of the head has been completed) every kind of restriction imposed on the pilgrim in connection with Ahram is removed. As far as the sexual relation with the wife is allowed. There is no difference of opinion in this respect.

Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet did not consider any job legitimate for him which he had declared unlawful after the tying of the Ahram and uptil he had not completed his Hajj.

On the day of sacrifice, he slaughtered his sacrifice and performed the tawaf-i-Ifaza then declared every job legitimate for him. (Bokhari, Muslim)

A similar quotation has also been mentioned by Hazrat Ayesha R.A. (Bokhari, Muslim)

- 4. After tawaf-i-Ifaza it is desirable to go to the 'Zam Zam' well and drink water from there:**

After tawaf-i-Ifaza and offering of two rakats of voluntary prayer at the place of Abraham, it is desirable to go to the 'Zam Zam' well and drink water from there.

As has been mentioned in the tradition by Hazrat Jabir R.A that after disengagement from tawaf-i-Ifaza, the Holy Prophet went to the 'Zam Zam' well. Some persons of the family of Abdul Mutlab were serving water to the people. The Holy Prophet declared to them, Oh, the sons of Abdul Mutlab! Go on serving the people with water. If he did not fear that the people (following him) will snatch water buckets from them, then he should have drawn water with them. They gave a bucket of water to the Holy Prophet and he drank out of that. (Muslim, Ahmad, Abu Daud, Ibn-i-Maja)

About the perfection and respects of 'Zam /am' water many traditions of the Holy Prophet have been mentioned and some of these are given below:

Hazrat Abu Zar R.A quotes that the Holy Prophet did declare that this water was a blessing, not only as a water but as a food also. (Muslim, Baihaqi)

Hazrat Abu Zar R.A also quotes that the Holy Prophet did declare that by drinking 'Zam Zam' water the intention and choice of the person will be fulfilled as such. (Baihaqi)

The Grandson of Hazrat Abu Bakar Siddiq R.A. Muhammad bin Abdur Rehman quotes that he was sitting by Hazrat Abdullah bin Abbas R.A a person came and asked him that from where he was coming? He replied that he was coming from the 'Zam Zam' well and drank the water of the same in a way that should be taken. Then that person enquired from Hazrat Abdullah bin Abbas R.A that how the 'Zam Zam' water should be taken?

He said that while drinking he should face Ka'abah and remember Allah, recite in the name of Allah and stop to breath thrice and take as much as possible. When disengaged from taking should say, Alhamad-O-Lillah – All praise for Allah as has been described by the Prophet of Allah.

The difference between them and the hypocrites is that they (hypocrites) do not take the same upto their satisfaction. (Baihaqi, Ibn-i-Maja)

5. For the Mutamatti after tawaf-i-Ifaza the Sai of As-Safa and Al-Marwah is necessary:

After reaching Makkah for the first time, the Mutamatti performed Sai between As-Safa and Al-Marwah is for his Umra only. This is necessary to perform Sai for Hajj after tawaf-i-Ifaza.

The Mafrad and Qarn if have performed Sai after tawaf-i-Ifaza, need no Sai after tawaf-i-Ifaza.

If they have not performed any Sai after tawaf-i-Qudoom then they should perform Sai after tawaf-i-Ifaza and it is necessary.

THE DAYS OF TASHRIQ

(The stay at Mina for two or three days)

1. Order:

- a. After disengagement from tawaf-i-Ifaza to go to Mina and stay there for two or three nights and throw stones on the Jamras (Devils) is obligatory.

Allah Almighty Commands:

“And when ye have completed your devotions, then remember Allah as ye remember your fathers or with a more lively remembrance:

But of mankind is he who saith;

“Our Lord! Give unto us in the world” and he hath no portion in the Hereafter.

And of them (also) is he who saith:

“Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of fire.”

For them there is in store a goodly portion out of that which they have earned. Allah is swift in reckoning.

And remember Allah through the appointed days. Then whoso hasteneth (his departure) by two days, it is no sin for him, and whoso delayeth, it is no sin for him; that is for him who wardeth off (evil). Be careful of your duty to Allah, and know that unto Him ye will be gathered.” (Al-baqrah : The Cow : 200-203)

The traditions by Hazrat Abudllah bin Umar R.A and Hazrat Jabir R.A have been mentioned before that after tawaf-i-Ifaza the Holy Prophet went to Mina. To spend two or three nights at Mina is

obligatory that this is among the ceremonies of the Hajj and upto that time the general leave is not proved, every action of Hajj is obligatory, because this is the order of the Holy Prophet to learn from him the ceremonies of the Hajj.

- b. Certainly a person having an excuse may spend the nights at Makkah or at any other place. Hazrat Abdullah bin Umar R.A and Hazrat Abdullah bin Abbas R.A quote that Hazrat Abbas R.A asked for the permission from the Holy Prophet to spend the nights of tashriq at Makkah in order to serve Zam Zam water to the people, then this permission was granted. (Bokhari, Muslim, Ahmad)

Hazrat Iddi bin Hatim R.A quotes that the Holy Prophet allowed the herdsmen of the camels to spend the night outside Mina. While on the day of sacrifice they could stone the 'Jamra Aqba' – Biggest devil. Then in the next two days they could throw stones in a single day and could throw stones on the day of return from Mina. (Muslim, Ahmad, Abu Daud, Trimizy, Nissai, Ibn-i-Maja, Moota Imam Malik, Masnad-i-Imam Shaafi, Ibn-i-Habban, Hakam)

2. The time for throwing stones on the three Jamras:

During the stay in Mina all the three jamras will be stoned every day. The time for this stoning is after the decline of the sun. Any body's stoning before the decline of the sun will not be taken into account.

Hazrat Abdullah bin Umar R.A was asked that when the Jamras should be stoned? (in the days of tashriq) He said that when their leader of the prayers threw stones, they should also throw stones. When he was again asked this question, he said that the companions waited till the decline of the sun, then they threw stones. (Bokhari, Ahmad, Abu Daud)

Hazrat Abdullah bin Abbas R.A quotes that the Holy Prophet stoned the Jamras at the time of decline of the sun or after the decline of the sun. (Ahmad, Abu Daud, Hakim, Baihaqi, Ibn-i-Habban)

3. Elegant manners of throwing stones on three Jamras:

Imam Zahri states that they found this tradition that the Holy Prophet threw seven small stones on the first Jamra this is near the mosque (Kheef Mosque). He said Allah-O-Akbar – Allah is Great while throwing each small stone. Then he turned to the left and stood in the middle of the valley and while facing Ka'abah and elevating his hands prayed. He remained standing for a long time. Then he threw seven small stones on the second Jamra. He said Allah-O-Akbar – Allah is Great while throwing each small stone. Then he turned to the left and stood in the middle of the valley and while facing Ka'abah and elevating his hands prayed. He remained standing there for a long time. Then he came to the third Jamra (which is near the mountain pass – that is to say, 'Jamra Aqba'. Here he also threw seven small stones and said Allah-O-Akbar – Allah is Great while throwing each stone. Then he turned and did not stop. Imam Zahri states that Hazrat Salem son of Hazrat Abdullah bin Umar R.A has described a similar tradition through his father who also practised similarly. (Bokhari, Muslim, Ahmad, Baihaqi)

According to this tradition:

- i. Within these two or three days, first on the first Jamra (that is near the mosque Kheef), then on the second Jamra and finally on the 'Jamra Aqba' throwing of stones in this order is an obligation. If this order is upset then the sacrifice of an animal is necessary.
- ii. While throwing stones on the first two Jamras, saying of Allah-O-Akbar – Allah is Great, then to stop on a side facing Ka'abah and praying while

elevating the hands is lawful, while throwing stones on the last, Jamra Aqba, this is lawful to say Allah-O-Akbar but to stand and pray afterwards is not lawful.

4. Return from Mina:

Any person willing to return from Mina after staying for two nights may return on the 12th of Zil Hajj and the person willing to return after staying for three nights may return on the 13th of Zil Hajj.

As Allah Almighty Commands:

“Then whoso hasteneth (his departure) by two days, it is no sin for him, and whoso delayeth, it is no sin for him.”
(Al-baqrah : The Cow : 203)

In this respect there is no difference of opinion among the authorities in religious matters. But if a person wanted to return on the 12th of Zil Hajj he should return before sunset. If he will not return before sunset then he should stop and return on the next day on the 13th of Zil Hajj because after sunset the next date starts and this is not lawful to return on any day before the decline of the sun.

5. After return from Mina staying in the valley of Mohassab in Makkah:

Hazrat Abu Hurraira R.A quotes that the Holy Prophet declared on the next day of sacrifice in Mina that they will return tomorrow to Makkah and will stay in the valley of Mohassab (where Banu Kanana and Quresh) had an agreement with each other on the boycott by Banu Hashim). (Bokhari, Muslim, Abu Daud, Nissai, Ibn-i-Maja)

This appears from this and some other traditions that on return from Mina, the Holy Prophet stayed in the valley of Mohassab and from here, he returned to Madinah.

Following the Holy Prophet, the Rashdin Caliphs and most other companions used to stay here. To stop here is lawful.

TAWAF-I-WIDA

(The Farewell Tawaf)

1. The definition of the farewell tawaf and order:

The farewell tawaf means bidding farewell that the pilgrim performs while returning from Makkah. This tawaf is obligatory that is that is to say any person not performing this tawaf will have to sacrifice an animal necessarily.

Hazrat Abdullah bin Abbas R.A quotes that after disengagement from the Hajj, the people went the way they wanted. The Holy Prophet did declare that no person should return until that time that he had performed a farewell tawaf. (Muslim, Ahmad, Abu Daud, Ibn-i-Maja, Baihaqi)

But a woman is allowed to leave if she will be in a state of menses, then she may return from Makkah without performing the farewell tawaf without having the necessity of a sacrifice.

Hazrat Abdullah bin Abbas R.A also quotes that the Holy Prophet allowed a woman having menses that if she had performed the tawaf-i-Ifaza to return without performing farewell tawaf. (Bokhari, Baihaqi)

2. After the farewell tawaf it is desirable to come to the 'Multazam' (The wall between the door of Ka'abah and the black stone) and pray there:

Hazrat Abdur Rehman bin Safwan R.A quotes that he witnessed the Holy Prophet embracing with the wall between the door of the Ka'abah and the black stone and also saw the people (The companions of the Holy Prophet) embracing with the wall of Ka'abah alongwith the Holy Prophet. (Ahmad, Abu Daud)

Hazrat Abdullah bin Umro bin Aas R.A was performing tawaf with his son. His son requested that will he not seek refuge through Allah Almighty? Hazrat Abdullah replied that they seek refuge from fire through Allah Almighty. Then he

stepped forward and touched (kissed) the black stone and stood between the black stone and the door of the Ka'abah and placed his chest, face and palms of the hands on the wall and spread them and then said that he had witnessed the Holy Prophet doing so. (Abu Daud, Ibn-i-Maja, Baihaqi)

The proof of these quotations is although weak but Imam Noadi writes while copying them that all the authorities in religious matters agree in treating such weak traditions with mildness in which the perfection of actions has been described provided they are not concerned with the orders.

Advantage:

- i. In the books of tradition (Hadis) and Islamic jurisprudence (Fiqah), the mention of coming to 'Multazam' and praying there has been made after the farewell tawaf, so we have also mentioned this here but for coming to 'Multazam' and praying there is desirable for all times.

Imam Ibn-i-Tammayah writes that coming to the 'Multazam' at the time of leaving Makkah or at any other time, this makes no difference. The companions of the Holy Prophet when came to Makkah did so that is to say they prayed at the 'Multazam' at all times.

- ii. While leaving Makkah it is not essential to pray for a determined supplication. Certainly the person can pray this supplication that is proved from Hazrat Abdullah bin Abbas R.A (Ibn-i-Tammayah).

"Oh, Allah! I am Thy bondsman and am the son of Thy bondsman and bondswoman. Among Thy creatures by the conquered animal Thou hath brought me unto Thy House. Thou created for me in Thy land, the convenience (for voyage). So that Thou brought me upto Thy House and helped me in the performance

of the ceremonies of the Hajj. If Thou was satisfied with me, then be more satisfied now and if Thou was not satisfied with one then be satisfied now before that I may move away from Thy House. Now is the time for my returning back if Thou alloweth me. I am returning in a state that with the exception of Thy, I will worship none and will seek no threshold with the exception of Thy House.

Oh, Allah! Grant me safety and health in my body and honour in my faith. Grant me welfare in my return. Grant me Divine Guidance of Thy obedience until Thou keepest me alive and make up an account for me of the beneficence of the world and hereafter. No doubt Thou art has the Divine power over every thing."

THE DIGNITY (Chastity) OF MAKKAH AND ITS ELEGANT MANNERS.

Makkah is a city of peace, blessing and dignity.

Allah Almighty Commands:

“And when Abraham said:

My Lord! Make safe this territory and preserve me and my sons from serving idols.” (Abraham : 35)

In the second verse is:

“Have we not established for them a sure sanctuary where unto the produce of all things (All types of fruit) is brought (in trade), a provision from our presence?

But most of them know not.” (Al-Qasas : The Story : 57)

In the third verse is:

“Have they not seen that We have appointed a sanctuary (In Makkah) immune from violence, while mankind are ravaged all around them.” (Al-Ankabut : The Spider : 67)

Hazrat Abdullah bin Abbas R.A quotes that the Holy Prophet on the day of fall of Makkah (while delivering a sermon) declared that Allah Almighty hath produced the land and the heavens, since then He declared the dignity of this city. Consequently under the dignity appointed by Allah Almighty, this city upto the day of general resurrection is of dignity. Before Him no human was allowed to wage a lawful war in it. The war was declared lawful for Him for a short period. Therefore under the dignity appointed by Allah Almighty, this is the city of dignity. Neither any grown tree will be cut nor its green and fresh produce will be cut. Neither any hunting will be frightened or pursued nor any fallen article will be lifted with the exception who lifted and made an announcement of the same.

Hazrat Abbas R.A requested but Oh, the prophet of Allah! what about 'Azkhar'. (A kind of dry grass produced in Makkah) Kindly allow to cut it as this is used in their hearths, houses and roof tops. The Holy Prophet allowed to cut 'Azkhar'. (Bokhari, Muslim)

According to this tradition:

- i. There is unanimity that within the limits of the sacred territory of Makkah to hunt or to frighten an animal or to pursue the same is forbidden for every person whether he may be in a state of Ahram or not. The populace authorities in religious matters consider that the person who hunted an animal within the limits of the sacred territory of Makkah, will have to pay the ransom that could be due from him for hunting in a state of Ahram.

Many decrees of the companions are according to this and if the decrees of the companions are not proved then nothing in discord is proved. Atta states that a boy from the tribe of Quresh killed a pigeon out of the pigeons of Makkah. Hazrat Abdullah bin Abbas R.A awarded a decree that he should give a goat as ransom. (Masnad-i-Imam Shaafi)

Such decrees are proved from Hazrat Umar R.A, Hazrat Ali R.A, Hazrat Abdullah bin Umar R.A and Hazrat Usman R.A.

There is no difference of opinion among the authorities in religious matters that killing of the louse is allowed within the limits of the sacred territory of Makkah.

- ii. There is unanimity that within the limits of the sacred territory of Makkah to break and cut a tree is unlawful that had grown naturally. Certainly the Azkhar, vegetables and flowers that are grown by

the man with his labour can be cut, teared and plucked and this is lawful.

The populace authorities in religious matters consider it lawful to break or cut a man grown tree. In this respect the different authorities in religious matters have different opinion that if a person cut a tree inside the sacred territory of Makkah that whether a ransom was due from him or not and if that was due then how much?

- iii. That for the person coming from outside, it is unlawful for him to enter within the limits of the sacred territory of Makkah without an Ahram, whether he had the intention of Umra or Hajj or none. Certainly under some exceptional conditions one may enter the sacred territory without an Ahram.

Note: In different directions the limits of the sacred territory of Makkah from where starts, there as a mark of indication white pillars are erected.

In the North, the limit of the sacred territory starts from Taneem, that is about four miles (approximately 6.5 kilometers) from Makkah.

In the East this limit starts from Ja'arana that is about 10 miles (approximately 16 kilometers) from Makkah.

In North East this limit starts from the valley of Nakhla that is about 9 miles (approximately 14.5 kilometers) from Makkah.

In the West this limit starts from Shamiesi (A habitation whose old name is Hudaibia) that is situated on the road that leads from Jeddah to Makkah and is about 8 miles (approximately 13 kilometers) from Makkah.

There is no difference of opinion among anybody about the limits of the sacred territory.

THE DIGNITY OF MADINAH AND ITS ELEGANT MANNERS

Like Makkah, Madinah is also a city of dignity and blessing and in it is also unlawful to hunt an animal or to break or cut a self grown tree as in Makkah. Certainly to feed the camels and other animals, the leaves of the trees can be plucked according to the need. Any person who will hunt an animal in Madinah without need or break or cut a tree will be a sinner, although the ransom will not be necessary from him.

Hazrat Jabir bin Abdullah R.A quotes that the Holy Prophet did declare that Hazrat Abraham declared Makkah to be a city of dignity and he said the two mountains of Madinah and the space in between them to be an area of dignity. Neither a tree in between them will be cut and nor any hunt be made. (Muslim)

Hazrat Ali R.A quotes that the Holy Prophet did declare that between Aair and Soor (the name of two mountains). Madinah is a city of dignity. (Bokhari, Muslim)

There is another quotation by Hazrat Ali R.A that the Holy Prophet declared about Madinah that neither the green and fresh tree will be broken, the hunt will be frightened and pursued and nor a fallen article will be lifted. The lifting is lawful for the person who made an announcement of the same.

Neither anybody is allowed to lift any armament for fighting or waging a war nor it is correct to cut any tree with the exception that the human may cut as fodder for his animals. (Ahmad, Abu Daud)

Hazrat Abu Hurraira R.A quotes that the Holy Prophet had declared the area between the two mountains to be of dignity and the area of twelve miles around Madinah to be a prohibited area where neither a tree can be cut nor an animal be hunted. (Bokhari, Muslim)

The mosque of the Holy Prophet and order for the Ziarat (pilgrimage) of the grave (tomb) and elegant manners.

For every Muslim travelling to Madinah with the intention of visiting the grave (tomb) is legitimate and desirable because the Holy Prophet in many traditions declared it desirable to visit the graves and persuaded his companions again and again for this. And then in many other traditions specially said to visit his grave (tomb) as desirable and persuaded the Muslims for this. For instance Hazrat Abdullah bin Umar R.A quotes that the Holy Prophet did declare that the person who paid a visit (pilgrimage) to him after his death was like as if he visited him in his life. (Dar Qutni)

Nearly another traditions have been quoted by Imam Tibrani from the quotations of Hazrat Ayesha R.A and Hazrat Abdullah bin Abbas R.A. Hazrat Abdullah bin Umar R.A states, in another quotation that the Holy Prophet did declare that the person who paid to visit to his grave (tomb), for him his intercession was obligatory. (Dar Qutni)

There is another quotation by Hazrat Abdullah bin Umar R.A that the Holy Prophet did declare that the person who performed Hajj and did not visit him (grave) he did injustice to him. (Dar Qutni, Ibn-i-Iddi, Ibn-i-Habban)

Hazrat Anas R.A quotes that the Holy Prophet did declare that the person who visited him (grave) in Madinah with the intention of reward on the day of general resurrection, he will intercess and bear testimony for that person. (Ibn-i-Abe-ud-duniya)

A similar quotation has been copied by Imam Abu Daud Tialsi from Hazrat Umar R.A.

Hazrat Ali R.A states that the person who visited the grave of the Holy Prophet, he will be in his heavenly hood. (Ibn-i-Asakar)

All these quotation are although weak as a proof but considering their multitude in number, this can be argued on the desirability of the visit to the grave of the Holy Prophet.

The manners of entry into the mosque of the Holy Prophet are the same as are for other mosques. Offering of two rakat prayer in respect of the mosque is desirable near the tomb or the grave (tomb).

After disengagement from the two rakat prayer in respect of the mosque coming to the grave (tomb) of the Holy Prophet and offering greetings (with the words, As-Salam-O-Alaikum Ya Rasoolullah) is desirable. Then turning to the right to offer greeting to Hazrat Abu Bakar Siddiq R.A and then to Hazrat Umar R.A is desirable.

Hazrat Abdullah bin Umar R.A and other companions while offering greetings to the Holy Prophet, Hazrat Abu Bakar Siddiq R.A and Hazrat Umar R.A used the words 'As-Salam-O-Alaikum' only. Imam Malik used the words "As-Salam-O-Alaikum Aya hana nabi wa rehmatullah wa barakatuhu."

Certainly the learned persons of the four religious sects have a rule of conduct that a human may use additional words in respect of the departed souls but he should keep the voice low. Uttering words in high voice for greetings should be avoided. After disengagement from greetings, facing Ka'abah this is desirable to pray supplication before Allah Almighty.